

A
DISCOVERSE,
SHEWING
THE GREAT
HAPPINESSE,
that hath, and may still
accrue to his Majesties
Kingdomes of
ENGLAND
AND
SCOTLAND,
BY RE-VNITING
them into one Great Britain.

In two parts :

BY JOHN BRISTOL.

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DUNCOMB, dwelling in
Little-Britain. 1641.

DISCOVER

SHENING

THE GREAT

APRIL 22

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~~John & James~~
Hervey



TO
THE RIGHT
HONOURABLE
the ESTATES NOW
assembled in both hou-
ses of the high Court
of Parliament.

THE sacred
Mottoes up-
on the Coins
of our late Sove-
A 5 raigne

The Epistle

raigne and Solomon
King James, *Faciamus*
eos in gentem unam
and, *Quæ Deus con-*
junctat, nemo separet
might have deterred
some turbulent spi-
rits of England and
Scotland, from vio-
lating their peace
cutting off the bridge
from Tweede, and
hindering that in-
ter-

Dedictory.

montercourle of amity,
ian which to Heavens
am and Britaines glory,
con we no leffe happily
ret than long enjoyed:
rec but Tongues and
pi Pens, (I wish I could
and not say Swords)
io have beene too busi-
ce ly imployed to untie
d that Gordian-knot,
n which a good God,
in and a pious King
en had

The Epistle

had made so firme:
Some in these
Earth - quakes of
State have labour-
ed to underprop
the houses of both
Realmes, others to
pull them downe,
saying, as of Jerusa-
lem, Downe with it,
downe with it, even
to the ground: Nay,
I feare, the same
hand

Dedicatory.

hand that hath held
a Spade, pretending
to build a Wall,
hath held a Sword
to kill a Subject.
Wee need not send
to Ireland for poy-
son to kill two king-
domes, we have too
much within our
selves. Poetry and
Oratory (such is
the corruption of
wit)

The Epistle

wit) can make *Candida de nigris*, & *de candentibus atra*; like Dogs, they can either bite the fore, or lick it; or like Knives, that can both spread a plaister for a wound, and make a wound for a plaister: The Poet *Juvenal* speaking of *Alexander the great*

Dedicatory.

great comming to
see *Diogenes*; (*Sen-
fit Alexander testa-
cum vidit in illa Ma-
gnum habitatorem*,
&c.) takes away
the title of *Magnus*
from the King, and
gives it to the Cy-
nicke: and have not
we those that strive
to make great Bri-
taine Little, putting
Alexan-

The Epistle

Alexander from his
Bucephalus, and set-
ting beggars on
horse-backe? I feare
we have. There are
too many Empi-
ricks among us,
whose delight is ra-
ther to kill than
cure; but You who
are the Colledge of
Physicians for the
preservation of the
body

Dedicatory.

body Politicke, will
make no Anatomies
out of condemned
persons by Law ex-
ecuted, and by in-
quiry into the bad,
labour for the safety
of the good: Let it
not be said that this
day a Tribe is want-
ing in our Israel.
What though, as
judicious *Weemes*
saith,

The Epistle

faith, the Scots and
English be as Samar
ritans and Jewes
We have no Rebo
boam, why should we
have a Feroboam
We have no rigor
why should we have
a revolt? There
may bee a good Sa
maritan which may
take charge of the
wounded man, when

Dedicatory.

and a Priest and Levite
may passe by on the
other side. Let not
the Union of Bri-
taine be cut off, if it
may bee preserved :
binde up the bones
that are broken, and
make them whole ;
so shall God binde
up your souls in the
Rowle of the li-
ving.

The Epistle

I doubt not but
much good may bee
gotten by a serious
perusall of this ensu-
ing Tractate : Sure
I am it will not be
wholly uselesse to
candid, pious, & un-
prejudiced mindes,
who shall finde it as
fit as necessary for
these times. I say no
more, but with heart
and

Dedicatory.

and hands lift up to
heaven, pray, that
as you are Treasu-
rers of the Weale-
publique, God will
be pleased to crowne
your publique en-
deavours, to the
everlasting peace
and welfare of this
Church and Com-
mon-wealth, that his
sacred Majesty and
Royall

The Epistle, &c.

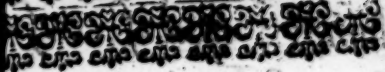
Royall Off-spring
may ever bee glori-
ous, and that all his
Kingdoms and Pro-
vinces may flourish,
to the terror of
Foes, and the end-
lesse comfort of all
true loving Sub-
jects.

The

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The Bible

Division in good



THE

EPISTLE

to the READER.

I was no
blessing, but
a curse, when
the ten Tribes revol-
ed from Rehoboam:
Division

The Epistle

• Division is good
• Musicks, ill in King
domes; and if confu
sion of Tongues ruin
a Babel, confusion
• Hearts with ruine
Betbel. Scotland may
say to England,
• Lot to Abraham
We are brothers; yet
when love cannot con
tinue, except their be
dies discontinue, the

to the Reader.

of necessity must
be to Sodome, a
land destinated for
fire and Brimstone.
single Kingdomes,
like fooles bolts, are
one shot away; but
enjoynd, as in a
case, not easily bro-
ken. It was the hap-
pinesse of our late So-
veraigne King James
of blessed memory, to
a make

The Epistle

make a bridge over
the Tweed, not of
Wood or Stone, but
of English and Scot-
tish hearts, cemented
with strong affection.
It was indeed a bar-
pinesse, to make two
spots of Earth, two
little Kingdomes, one
Great Britain: this
in building, a second
story makes a House

to the Reader.

House, though there
neither painted,
nor carved Image in
wood, no fretted roofe, no
gold nor ivory. Ca-
stor and Pollux
being sprung from one Egge,
and their signe is one
Gemini : Thus is
the Unity of Brethren
exalted even to a
constellation. That
which some years since

The Epistle

was a motion, bred
some few moneths
since a commotion
namely, a necessity of
separation between
England and Scot-
land: which differ-
ence might better
have been decided
with an Olive branch
than a Sword, as is
hope time ere long will
make manifest. What
happ

to the Reader.

happinesse hath the
Union of two Houses
brought forth in this
one Kingdome? and
if there bee such hap-
pinesse in the Union
of Houses, what will
there be in the Union
of Kingdomes? a
thing which might bee
as easily continued as
compassed, if some
turbulent spirits did
not

The Epistle

not disturbe the peace
of Sion.

This ensuing Treatise I could not but publish, as knowing it to be so soveraigne Medicine for the Maladies of these Times. Wherein (Gentle Reader) thou finde as much benefit, as I delight to thanke God, and the
Author

to the Reader.

Author ; I have my
reward.

Farewell.

a 4

to the Reader

Answer; I have my

Answer

Answer

**S V N D R Y
OBJECTIONS**

against this ensuing
Treatise.

TH E *Objections*
pretended against
this Treatise, are
divided into foure se-
verall natures or
kinds :

The Objections.

The first objection is a matter of generality or common reason.

The second is, matter of Estate domestique and inward, or matter of Law.

The third is, matter of Estate forreine, or matter of intercourse, or commerce.

The fourth is, matter of Honor or reputation.

The matter of generality, or common reason, as concerning all in general

The Objections.

shall, is also divided into
two parts :

First, that there is, nor
can be pretended no cause
of the change.

Secondly, that there is
no president of like change,
either ancient, nor mo-
dernes, forreigne, or do-
mestique.

The first Objection
therefore is : that in con-
sidering or ordaining of
any innovation or change,
there ought to bee consi-
dered

The Objections.

dered either a general necessity, or evident utility on but that we finde no griefage in our present estate, and therefore see no advancement to a better condition by this change; and desire that it may be shewed unquiescent.

The second Objection made that we finde no president either at home nor abroad, of uniting or contracting of the names of two severall Kingdomes or States into one.

The Objections.

one name, where the Unit-
ty on hath growne by marri-
efage or blood. And that
whose examples which may
be alleged, as far as wee
can finde, or understand,
are but in the case of Con-
quest.

Matter of Estate do-
mestique, or inward, or
matter of the Law, is di-
vided into these three
maine heads following.

The first, that the alte-
ration of the name of the
King

The Objections.

King doth inevitably and
infallibly draw on an erec-
tion of a new Kingdomess
or estate, and a dissolution
and extinguishment of the
old; and that no explana-
tion, limitation, or reser-
vation can cleare or avoid
that inconvenience, but it
will be full of repugnancy
and ambiguity, and subject
to much variety and dan-
ger of construction.

The second is, an enu-
meration or recitall of the
speciall or severall confusi-
ons.

The Objections.

anans, incongruities and
eremischiefes, which will ne-
cessarily and incidently
follow in the time present.

the As in the summoning of
na Parliaments, and the reci-
versals of Acts of Parliament.

point In the Seals of the king-
dom.

ness In the great Officers of
the kingdome.

and In the Lawes, customs,
liberties and priviledges
of the kingdome.

the In the residence and
holding of such Courts as
follow

The Objections.

follow the Kings person
which by this generality of R
name may be held in Scots
land.

In the severall and recit
iproque oathes, the one
of his Majestie at his Cor
onation, which is never an
iterated; the other in the
oathes of allegiance, ho
mage, and obedience, made
and renewed from time to
time by the Subjects.

All which Acts, instrum
ments, and formes of po
licy and government, with g

The Objections.

Some multitude of other forms
of Records, Writs, plead-
ings and instruments of a
weaner nature; run now
under the name of England,
which upon the change would
be drawne into incertain-
ties and question.

The third is, a possibi-
lity of alienation of the
crownne of England to the
crownne of Scotland, in case
our Majesties line should
posterminate: (which God of
his goodnesse defend) for
if

The Objections.

if it be a new erected kin
dome, it must goe in
nature of a purchase, Ki
the next heire of his Ma
jesties fathers side.

The matter of Sto
forreine, or matter of
tercourse and commer
consisteth of these thre
points following.

The first is, that League
Treaties, forreine Fre
domes of trade and traf
fique, forreine contr
may be drawne in quest
on, and made subject
quar

The Objections.

kinguarrell and carillation.

The second is, that the Kings precedency before Mether (hristian Kings, which is guided by antiquity of Kingdomes, and not of greatnesse, may be endangered, and his place returned last, because it is the newest.

The third is, that the Frailory and good acceptation of the English name and reputation, will be in forreine parts obscured.

The

The Objections.

The matter of honour
and reputation stand
chiefly upon these four
main heads, or points fol-
lowing.

The first is, that no
worldly thing is more dear
to men then their name
as we see in private fami-
lies, that men disinherit
their daughters to con-
vieve their names; much
more in States, and where
the name hath been fa-
mous and honourable.

The second is, that the
contracte

The Objections.

son contracted name of Brit-
taine, will bring in obli-
vion the names of England
and Scotland.

The third is, that where-
t is now England in the stile
deplaced before Scotland;
ne in the name of Britaine
am that degree of priority or
er precedence will be lost.

The fourth is, that the
change of name seem harsh
at the first, in the popular
opinion, and something un-
pleasing to the Countrey.

2. The Objectives.

Handwritten text, likely a signature or name, appearing as "Handwritten text" in the image.

THese precedent objections, and many other pretended against the happy uniting of these two famous kingdoms of England and Scotland, the Reader shall finde sufficiently answered in the ensuing Treatise, by the Author, to his full satisfaction and content.

His precedent ob-
jections, and many
other pretended against
the happy uniting of
these two famous king-
doms of England and
Ireland, the Reader
will find sufficiently
answered in the con-
cluding Tractate, by the
author to his full satis-
faction and content.

E.
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for
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THE
 E-M A R R I A G E
 Of two famous King-
 domes, E N G L A N D
 and S C O T L A N D :

duced into one Great Brittain,
 by the providence of one God, the
 unity of two Kings, the unity of
 both Nations. By way of answer
 to former Objections.

BY IOHN BRISTOL.

¶ ¶ ¶ ¶ T was long be-
 ¶ I 3 fore the Objecti-
 ¶ ¶ ¶ ¶ ons against the
 intended happy union
 of both the Realmes
 B came

came to my hands : being
 having read them ,
 could not hold my
 hand from writing to
 remove & cleare them
 esteeming them only
 great shew of big lo
 laid in the way, bet
 tween the two emine
 markes shot at by the
 soveraign Vnitor, nam
 ly, honour and happ
 nesse : the one insepar
 bly inherent in his mo
 royall person: the other
 assuredly intended for
 Subjects benefit: which
 thing

things in apparant utility, or urgent necessity the Objectors desire to be shewed them : for whose satisfaction, I have briefly examined, and answered every objection.

The Objectors finde the president at home and abroad, of uniting together contracting of the names of two severall kingdoms or States into one name, where the Union hath growne by marriage or blood :

and say, that the examples which may bee alleged, are but in case of Conquest. But I remember, that Charles of France the eighth, who *Comineus* mentioneth as taking to wife the heiress of little Brittain, annexed it to the Crowne of France, ruled it by the lawes, customes, and priviledges of France, and gave the Nobles thereof place in Parliament in France : from whence it is manifest, that union is a strong keepfast

and Imperiall Sovereign-
 e ay, and is the very si-
 secwes of Weale pub-
 enque. But as *Tacitus*
 s with, By divers lawes,
 , over diverse Nations
 et subject to one King,
 ne *quicquid est authoritatis*
 nnebis destruitur contra-
 nectionibus.

Charles the fifth uni-
 and in the common
 and name of Spaine divers
 obther his kingdomes,
 arly hereof two of them,
 e namely, Aragon and
 e castile, descended to

him in right of blood
 For he well knew, that
 the most eminent in di-
 gnity is most honored by
 Vnity : and that this of
 truly called Prudence
 even the electing, or re-
 jecting, the continuing
 or changing of forme
 and uniting kingdomes
 according to time, place
 or persons: which great
 vertue is not always
 contained in certain
 and the same bound
 but altereth it selfe
 occasion serveth, in
 spe

object of forenamed cir-
 cumstance.

But the Objectors
 acknowledge uniting
 of Kingdomes in case
 of Conquest. I marvell
 if they doe it not much
 more by right of blood:
 nor in that Vnion of
 constraint, there is ever
 doubt, and dread for
 continuance thereof, as
 is well said : *Malus cu-
 rator diuturnitatis metus :*
 not in this by right of
 blood, God giveth blef-
 sing to natures work.

B 4 First,

First, in the great
 majesty of the high and
 supreame Governour
 where one mighty Mon-
 arch is of more com-
 mand and power, than
 a King of divers dis-
 tinguished Kingdomes.

Secondly, in the
 more facility of the gov-
 ernment, where peo-
 ple under like laws
 are more easily ruled
 than under divers laws.

And thirdly, in the
 more security of the gov-
 erned, who being
 w

with like equity of
 laws, will one love
 and strengthen the o-
 ther: but being divided,
 some oftentimes under-
 thine, and practise sub-
 version one of the o-
 ther. *Vires imperii in
 consensu sunt obedienti-
 e: tolle unitatem, &
 pennis imperii contextus in
 vultus partes dissidet.*
 Which consideration
 made King Henry the
 eighth rightfully assu-
 ming the title of King
 of Ireland, by voluntary
 B 5 Vote

Vote in Parliament of
the Lords and Commons of that King
dome, (albeit the King
of England were be
fore that time, but call
led Lords of Ireland
yet now changing his
Stile, to endeavour
just lawes to cause the
Irish change as we
their apparell, as lan
guage, and divers the
old formes and forme
lawes, and to reduce
them into forme
English fashion, ever
again

t against their former cu-
omcomes and conditions.
ngt is then a matter not
ng only of utility and ne-
cessity, but also of rea-
son and justice, that a
nd King in right of blood
holding two King-
domes or States, doe
th unite & contract them
ve into one name and na-
amure, specially King-
domes of one conti-
nent, and which in an-
cient times were but
one, till ambition and
contention divided
them.

them. And this may
stand for answer to the
Objectors first main
head of matter, of Estatu
inward.

Now where it is fa
ther alleaged, that thaj
alteration of the name
of the King, doth info
vitably and infalliblar
draw on an erection in
a new Kingdome, and en
dissolution and extirpa
guishment of the old
herein verily I think the
matter is much mista
ken; for the change of
name

name, is not so rightly
to be tearmed alteration
ain new erection, as re-
stitution and reparation
both of name and ho-
nour : for divers his
majesties most noble
anogenitors, have here-
infore been entituled (as
chronicles tell us)
kings of all Britaine : as
Henry the second, King
of all Britaine, Duke of
Normascoine, Guien, and
Normandy, whose son
Richard had also in his
coin stamped, as is to
be

be shewed, *Johannes*
Rex Britonum. And be-
 fore the conquest of the
 Saxons, it is certain
 that the whole Ile was
 called by the name of
 Britain. But Saxons pre-
 vailing at disadvantage
 that mighty Nation
 consumed by death and
 famine, conquering the
 remnant of people of the
 famous Britain, enforced
 them to distinguish and
 divide themselves into
 flying into mountainous
 and fortified places,

and afterward King
d Ebert, utterly to roote
of the remembrance
ta great Britaine, com-
wended that the Land
neould be called no
more by that name,
get England, and the
people, Englishmen.
at Egbert is dead, his
gower weake, nay
of me at all : let none
before feare to re-
are his Country to
olde name, and an-
aint honour: for Eg-
act, I say, is dead,
and

and King CHARLES
 veth, *Et vivat & vin*
Rex Carolus.

This, I say and
 force againe, is a ma
 also reasonable, ju
 utile, and necessary,
 ing the Soveraign br
 geth in no innovati
 of a new name, but
 stitution of the old,
 dissolution, but forti
 cation, whereto I kno
 none will subscrib
 which either envy t
 Kings greatnesse,
 kingdomes happinesse

ES But let none mar-
vin ell, why it hath not
his long time been re-
duced into his former
name: for the diversity
of kingdomes, being
made divers by war
and conquest, and ha-
ving heretofore divers
kings, could not in rea-
son or justice endure it,
nor under any colour of
necessity, or necessity, un-
dergoe, or conclude it.

But now seeing our
soveraigne Lord the
King, being rightfully
descended

descended of all the
Kings & Princes, who
heretofore raigned and
ruled in England, Scotland,
land, or Wales, as
only hath power to
store all into one
former title and digni-
ty, so let none think
this his Princely au-
thority, a new
erection, but restitution
of olde, where it is more
reasonable and just,
extinguish the name
lesser continuance, than
the name which has

continued and been fa-
 vourous by the space of
 137. yeares before
 Christ, and 688. after
 his Incarnation, which
 whole computation
 amounteth to 1825 years.
 and where it is most
 honourable by just de-
 scent in right of blood,
 not only to change, but
 abolish the name
 imposed by a Con-
 querour to the disho-
 our of a Nation :
 and where , for
 ought I understand ,
 the

the matter is not so difficult, nor of that inconvenience and danger, but may with much ease and safety be done with *salvo jure*, or other reservation and explanation, as the wise and learned in the law can at large devise when they list, *five novitates excogitent, five antiquitates restituant.*

But for example, we bring the uniting of the Dane-Lex, and Mercantile Lex, by Edward the

Con

o d onfessor, which was
 not prejudiciall to any,
 at ever I could reade,
 profitable and
 doeedfull to all, in the
 abolishing of divers old
 Lawes, and ordaining
 others new, and ma-
 king Lawes to all, all
 wise : done no doubt
 with due respect to
 the publike, with
 needfull limitation and
 due consideration of
 men, matter, time, place,
 and other circumstance.
 Neither doth any new
 erecti-

erection and extend
 guishment of olde, ta
 necessarily conclude
 convenience full of
 pugnancy, danger
 construction and cohe
 fusion, as is pretende
 but may in this case (and
beata omnium vita mors r
ratori est proposita) as are
 sily bee cleared and at
 voided, as it was when
 the principality and
 Country of Wales was
 by Parliament incorpor
 rated and united un
 the Kingdome of Eng
 land

extend, and all the Inha-
bitants thereof made
equall in freedoms,
of liberties, rights, privi-
ledges, lawes, and in all
other respects to the na-
tural subjects of Eng-
land, and all inheritan-
ces made of English te-
nure, to descend with-
out division, or partiti-
on after the manner of
England : and the
Laws, Statutes, and
Ordinances of the realm
of England, comman-
ded to bee executed
and

and put in practice
 within the country and
 Principality of Wales
 So as now in this new
 erection and dissolution
 of the old, the
 Welshmen with us, and
 we with them, are
 knowledge joyfully
 one only Governor
 and one only govern-
 ment, where the ma-
 jesty of the Governor
 is equally *supra nos*, and
 the justice and equity
 the government equ-
 ly *pro nobis* : where

Exertus ordo in iubendo & aperiendo. Which certain
 and the same course and
 order of commanding
 by the King, and by his
 Lawes, and of obedi-
 ence in subjects, is a
 strong tye, and as it
 were a vitall spirit,
 holding in one infinite
 thousands: where Re-
 vere, as the Philosopher
 speaketh, is reckoned
inter necessaria, and Re-
gi inter utilia.

Againe, could seven
 kingdoms of Saxons

bee reduced into one
and in good time, a
their divers Lawes
whereby the divers
subjects of those sever
divers kingdomes were
diversly governed, be
brought into one forme
of civill government
without repugnancy
ambiguity or dangers
and shall we thinke it
matter of such difficul
ty, to unite onely two
kingdomes, which do
not much differ in man
ners, lawes and cus
tomes

customs; saving such laws
& customs as were for-
merly ordained on each
part one against ano-
ther, when they were e-
nemies, or scarce friends
one to the other? Which
laws doubtlesse all will
say, must bee abrogated,
that in further proceed-
ing to union, wise men,
with grave considerati-
on may conclude it, for
good of both Nations,
without offēce, as in for-
mer times much more
hath bin done with lesse
doe.

An Empire of many
kingdomes thus redue
ced into one, is not un
like the Firmament o
heaven, which God
hath adorned with th
two great lights, th
Sunne and Moone, and
other Starres, even th
whole army and har
mony of the heavens i
one Firmament. Wh
so throweth a ston
against heaven, saith the
Wise man, it will fa
upon his owne head
And if any one standin
alon

alone from the rest,
 speaketh against and
 oppugneth this Vnion,
 better it were (saving
 my charity) that *Vnus il-*
le periret, quam Vnitas.

Touching the enu-
 meration and recitall of
 the speciall or severall
 confusions, incongrui-
 ties and mischiefes,
 which in the Objecti-
 ons are in the second
 place, of matter of
 Estate inward, pretend-
 ed, I briefly answer,
 that there is no feare of

confusion in true and perfect Union. Which thing the mighty *Alexander*, renowned for fortitude and policy, well knew, who is much commended by *Plutarke*, that (where *Zeno* chiefe of Stoickes framed an Idea of best Common-wealth, such as was not divided by countries and contrary customes, but was as all one, of one kinde of life, and as one flocke feeding in one pasture, under

under one shepheard)
Alexander I say, put that
 in practise which *Zeno*
 but imagined : for saith
Plutarke, not as *Aristo-*
tle Alexanders Master
 taught him, so did hee,
 living as a father to the
 Grecians, and cruell
 Commander over Bar-
 barians, respecting
 some, and neglecting
 others : but he recon-
 ciled all into one,
 mixing mens lives,
 lawes, names and
 marriages together,
 C 4 and

and perswading that
none were Aliens and
strangers among his
subjects, but such as
were evill men, ac-
counting all good men,
as one man.

Now I conclude this
point, that there is no
confusion, incongruity,
or mischief to be fear-
ed in that Vnion, where
our most rightfull King
sitteth, not by conquest
of sword, but by right
of royall blood, in the
seate of his most noble
Pro-

Progenitors: and not as
Alexander, who by con-
 quest fate in the seate of
Darius among Persians:
 nor as *Xerxes* who joy-
 ned Asia and Europa
 together with a wood-
 den bridge over Helles-
 pont: but as all other
 most mighty Gover-
 nours, and the best
 kings have (by a golden
 bridge of likenesse, of
 love, of equity, of laws,
 and of common com-
 forts of society and joy,
 (all which were both

profitable and needfull) joyned together two or more kingdoms, for their owne greater honor, and subjects more undoubted happinesse.

Which thing likewise that noble and valiant Trojan *Aeneas* long since put in use, who by Vnion, even of diuers nations, *Omnis eodem nomine, & eodem jure Latinos vocavit.* And thereby as *Livie* reporteth of him, he made ma-

ny and divers nations as
one people, most fami-
liar, and most friendly
together.

Doe not divers Sun-
beames come from one
Sun, and all they of one
nature? Are not divers
lines drawne from one
Center, and all they of
one fashion? Are not di-
vers boughes from one
tree, and all of the same
substance? And may not
divers people under one
Prince, though they
are divided in persons,
yet

yet be united in Lawes?
and though they bee
fundred in Countries,
yet be knit together in
hearts, specially if emu-
lation cause no incon-
gruity, nor disorder con-
fusion, nor strife mis-
chiefe, only with saving
each mans honor, with
continuance of each
good custome, and
with furtherance and
establishing the com-
mon good of weale
publique?

The king is the coun-
tries

tries Parent, who by
Union, *non servos, sed*
cives cogitat : and as Ju-
piter was said to be *Rex*
omnibus idem ; so would
his Majesty be *idem om-*
nibus , one head to one
body. Wherefore if hee
desire to unite the two
kingdomes , and to ac-
count them one, and as
one beloved sonne
(whose life is deare ,
and whose happinesse
joy to him) that all sub-
jects as one sonne , in
common apparant uti-
lity.

lity, might participate
common patrimony of
just Lawes for Weale
publike, let none be so
hardy (with the harlot
in the daies of *Solomon*)
to say to the King our
common parent; Di-
vide the childe, and cut
it into two parts; lest
such division part that
into two, which God
in nature first made
one: and now in his
greater goodnesse hath
restored, in the royall
person of our gracious
King

King into one : what
God hath so joyned to-
gether, let no man put
asunder. For hercof
may arise plaine incon-
gruity, and fearefull in-
convenience, which
may farther grow into
confusion and mischief.

Only I pray them,
which object against
the happy Vnion, to
set before their eyes,
and to consider with
their hearts, the grie-
vous contention be-
tween the divers people
of

of the kingdome of Israel and the kingdome of Iudah : for albeit the two kingdomes were united in the person of *David* their king , yet for want of more perfect Vnion in lawes and love, there arose heart-burnings on both sides: for Israel complained: The men of Iuda have stolne the king from us: and they of Iuda challenged , that the king was nearer in blood to them , than to Israel: and

and Israel againe reply-
ed, that they had ten
parts in the king, and
therefore had more
right to him. But what
in the end grew of this
contentiõ & emulation?
consider I pray, and pre-
vent such inconveni-
ence and mischief: :
there was not any one
among the Tribes in
the second generation
that followed the house
of *David*, but *Juda* on-
ly: *Omen avertas Deus.*

When I was but a
yong

yong scholer, I learned out
 to call that æquivocation
 on, which was *Corpus*
monstrosus, under one
 name of divers formes, i
 as *homo pictus*, and *homo*
vivus agree in the name
 of man, but not in the
 same reason, definition,
 and nature : so I can
 call the agreement of
 English and Scottish
 only in subjection to
 one Sovereigne, but
 without farther Union
 of lawes and true love,
 not lively and indeed,
 but

rned out painted and in
 cati hew ; not substantiall,
 rpe out æquivocall ; not re-
 one all, but nominall: name-
 es y, in the King, as in the
 one head, which is but one:
 me out not in themselves,
 the is in the body, which
 on likewise is, or should be
 can out one. This is true in-
 of congruity, wherof may
 ish rise such farther feare-
 to full inconvenience, as I
 out wish may bee to them
 on that hate the State, and
 e, the experience thereof
 d, into the K. enemies.

Touch-

Touching the particulars of confusion, & surmised by the Objectors, I briefly answer first, that exception taken of summoning future Parliament, is not worth answer : for the stile and title of the king changed, may change also in future Writs.

Secondly, the changing of the Seale, is only charge of a new cut.

Thirdly, the great old Officers of the kingdom, when they (ye
mo

part most worthy of office)
& doe hereafter weare
out, the kings Majesty
shall afterward by this
Union, have more
choice to prefer the
worthiest: for his Ma-
jesty by this Union shall
gaine more choice for
all the publike services,
to be performed either
at home or abroad.
Neither may it be rea-
sonable for any man,
for private or particu-
lar respects to repine
thereat: like to *Cato* his
son,

son, who feared lest by
 his fathers marriage he
 might leese somewhat
 of his patrimony, and
 therefore murmured
 lest his father should
 beget more sons : but
 had his answer with a
 sound reply unanswer-
 able : **Son**, I desire to
 have more sons like
 thy selfe, good Citizens
 and serviceable for the
Common weale.

Fourthly, touching
 lawes, customes, lib-
 berties, and priviledges

is to be wished that
the rigour of ours were
somewhat qualified,
and the liberty of theirs
somewhat restrained:
neither is it a new
thing, in so large a
kingdome, that some
should be more ena-
bled and honoured
with priviledges than
others, according to the
Kings good pleasure,
in whom dwelleth,
and from whom is de-
livered all true honour.
Fifthly, the feare of
residence

residence, or holding
 in Scotland such Courts
 as follow the King
 person, is the selfe same
 as if we feared, that
 without Vnion the
 king would hold per
 sonall Courts in Corn
 wall: or as if we
 doubted that such
 Courts, when our for
 mer Kings were perso
 nally in France, we
 not for all that kept a
 Westminster. The se
 of judgement is the se
 of the house of David
 thithe

thither the Tribes goe
up, and there the peo-
ples feet stand, even in
the gates of Ierusalem;
which Ierusalem is a
City that is at unity in it
selfe: at unity concern-
ing matters of religion,
at unity in matters
touching publike ju-
stice and government:
therefore the King be-
gan his Psalme 122. I
was glad when they
said to me: We will
goe, &c.

D Lastly.

Lastly, the exception taken against Vnion because of the Kings oath at his Coronation, which is never iterated, is grounded on the selfe same reason : as if it were also alleadged, that because his Majestie sweareth to maintaine ancient and fundamentall lawes, therefore upon circumstance of time and occasion he might not alter any Law : but let it be remembered, that the
Kings

Kings oath concerneth the Lawes and not the title, and we know the Lawes may be preserved, though the title be altered.

And as for Subjects, I doubt not, but they may without danger, at the pleasure of the King, sweare their allegiance and doe homage and obedience after restitution of title, reformation of law, and Vnion of Kingdomes.

And ancient Records
doe no more leese their
force by the change of
England into Britaine,
then by change of King
JAMES into King
CHARLES.

And there is no more
incertainty of plead-
ings, instruments, and
writs, than when a
plaintife deceaseth after
seven yeares suite, his
heire is put to begin, &
commence his suite a-
new, & in other name.

The heart of objecti-
ons

ons against Vnion being halfe broken, let us enter into the third consideration of matter of State inward, where is objected a possibility of alienation of the Crowne of England to the Crowne of Scotland, in case his Majesties Line should determine. But blessed bee God, our gracious Sovereigne King is blessed with a plentiful issue, and hath yet much farther hope. And I hope

(for which I pray night
and day) that his Maje-
sties royall Issue shall
not faile, so long as the
Sun and Moone endu-
reth. Neverthelesse, if
some will not labour of
the common bane of
good wits, which is
rather to dispute, than
obey; and rather to
reason beyond reason,
than yeeld to reason,
(*more magis quàm judi-
cio*) they may herein al-
so easily answer them-
selves, that in uniting
the

the two kingdomes, the second place in stile may be rather drawne to the next of blood in our Land, than the kingdome of England bee transferred to one farther off frō the Stem.

Which thing, neither *Henry* the seventh nor *Henry* the eighth doubted, the one seeking to marry his eldest daughter *Lady Margaret* to King *James* the fourth of **Scotland**, hoping if his heire male

D4 failed,

failed, by that meanes
to unite Scotland to
England. And the other
having his whole drift,
to match his Sonne
Prince *Edward* to *Queen*
Mary, foreseeing in
his providence the in-
estimable benefit of
uniting the two king-
domes: for which cause
many of the Nobles of
Scotland, gave faith to
doe their best endea-
vours. But it is a strange
doubt, and cast beyond
the Moone, to ima-
gine,

gine, that Vnion of the
two kingdomes doth
so confound the State,
and change the tenure,
to bring it so into case
of purchase, as it will
necessarily subject Eng-
land to Scotland, espe-
cially if his most excel-
lent Majesty, of his
singular tenderneſs and
love to this his Realme
of England, be pleased
to effect and establiſh,
that in case his Royall
Issue (which Almighty
God of his infinite
D^y mercy

mercy defend) should
faile, that then by this
happy intended Vnion,
the Realme of Scotland
should for ever be and
continue indissolubly
united, and annexed
to the lawfull and
rightfull inheritance,
and succession of the
Crowne of England,
in the blood royall of
the same.

Now touching mat-
ter of State forreine,
in answer to the first
objection : I am well
assured,

assured, that our for-
reine affaires were at
worst in the opinion of
all, at the decease of our
late Queen, and our en-
tercourse utterly decaied
with many Princes : so
as we need a kind of pre-
sent renewing, which
may be cōcluded as wel
undertitle of King of all
Britain, as of England.

To the second it is
easily answered, that
the King loseth no pre-
cedency of place, as is
imagined, specially an-
tiquity.

tiquity (as in the Objections is alleadged) guiding it, and not greatnesse. For the Successor to King *Arthur* of Britaine, will bee worthy in the opinion of the whole world, of better place, then King *Egbert* of England.

To the third, that if the name of England (as is imagined) be obscured, the name of famous and great Britain will be illustrate, memorable in times past to
all

all the then knowne Nations of the earth.

Touching matter of Honour, it is certaine and evident, that the name of England, though it hath beene worthily most famous and great, yet is not equall to the title of great Britaine, when England and Scotland are reunited, either by reason of honor, or of power. All Histories remembring unto us, that the Britaines long
time

time resisted the mighty
force of Romaines,
Lords, and Conque-
rours of the world.
And albeit some fathers
can be content to disin-
herite their own daugh-
ters, to continue their
names, (as is inferred in
the objections) and
therefore inforced, shold
be much more in States,
specially where the
name hath beene fa-
mous: yet for my part, I
account such parents
unkind and unnaturall,
where

where self-love of their name, maketh them forget themselves, and forsake their owne flesh. I will not urge here the law of God, of nature, and of most nations where daughters inherit, & names grow extinguished. But this is a vaine respect only of name, wherof is spokē; to get a name on earth, and to think their name should never be put out: whereas so many countries, so many people,

so

so many persons, have
either lost or left their
former name, and most
willingly have been
called by another name.

• *Gaudet cognomine terra:*
(*Virgil Eneid. lib. 6.*)

That countrey rejoiced
to be called by a new
name : how much
more should our Land
imbrace this name of
Britaine ; and yet not
new, but indeed his old
proper name renewed,
and as it were redivived
and restored from the
dead

dead. Or be it simply
losse only of a bare
transitory name; yet as
the Prophet *Esay* speak-
eth, Chapter 56. ver. 3.
Let not the Eunuch say,
Behold, I am a dry tree,
my name shall perish
with mee. Let us ra-
ther regard that name
which God promiseth
to them that serve him,
saying, (*Esay* 65. ver. 5.)
Even unto them will I
give in my house and
within my pallaces, a
place and a name better
than

than of sons and of daughters : I will give them an everlasting name which shall not be put out.

The argument of Oblivion deserveth no answer, but silence and forgetfulnesse : and yet I doubt not, but famous acts of Noble English men, will as well by Chronicle be remembered to posterity, as the glory of renowned Britaine Record remaineth to this day,

of day, neither will either
give be forgotten to the
ing worlds end.
not

of The Stile of England
no now placed before
nd Scotland, doth no way
yet prejudice the Vnion by
fa. losse of precedency : for
ble when all is one, there is
as no subsequence : onely
bee Honor is due to him,
ri. who is to be honoured;
re. and much honour to
ke. him, that is much to be
his honored : which thing
ay, in the Vnion may ea-
sily bee provided for,
and

and other pretended inconveniences prevented.

Lastly, the Prejudicating the popular opinion, to whom (as is objected) change of name will be harsh and unpleasing, is in mine opinion a wrong done, and imputation laid upon the people, who I know (for the most part) being a wise nation, and (I am sure) most loving subjects to the Kings Majesty, have learned

in- learned obedience and
 ent- duty, and will there-
 di- fore rather joy in the
 pi- content of their good
 s is and gracious King, then
 of any way murmur at
 nd his demand: know-
 ine ing, that the Empire,
 ne, (as *Livie* speaketh) is
 aid *firmissimum*, when *eo*
 ho *gaudent obedientes*, who
 oft doubtlesse with one
 ti- voice and heart submit
 e) themselves, and say to
 to their Sovereigne: *Esto*
 ve *nobis solus arbiter rerum*
 ed *jure, & nomine regio.*

And

And as for Harsh-
 nesse of the strange
 name, use will easily
 make it familiar. As
Horace saith :

*Multa renascentur qua jam
 cecidere, cadentque*

*Qua nunc sunt in honore vo-
 cabula, si volet usus.*

This pretended un-
 pleasing harshnesse is
 no more, than the nice-
 nesse of a Virgin, who
 is as loth, and maketh it
 dainty

h- dainty to leave her fa-
ge- ther's name, yet after-
ily- ward married to a hus-
As- band, taketh greatest
comfort in the name
of her husband, in
whom shee glorieth,
and by whom shee en-
joyeth all her world-
ly joy. And yet need
not England be so nice
as if she were a virgin,
n- who like a widdow
is- hath so oftē changed her
e- name : but may take
no pride, as widows do, to
it be called by her most
ty hono-

honourable and most glorious name.

Thus having briefly run over the objections, and withall carried in open view in mine answer due consideration both of evident utility, and urgent necessity, I will be bold with additions of more reasons, yet a little farther to proceed in the perswasion of this desired happy Vnion. God, alwaies blessed and to be honoured for ever-

ost
fly
ti-
ied
ine
ra-
ent
ne-
old
ore
far-
the
de-
on.
fed
for
ver-
evermore, who is Tri-
nity in Vnity, and Vnity
in Trinity, three per-
sons, and but one God,
doth by influence of his
holy Spirit, give divers
gifts and graces to be-
leevers, of what country
or condtion soever they
be, & governes them by
holy Law, and uniteth
them in the same faith,
though diversly scatter-
ed among all the Nati-
ons of the Christian
world : that hereby
the gods on earth,
E whom

whom he hath placed
to rule over many and
divers kingdomes upon
earth, might learne by
the same Lawes in
things humane, and
same religion in mat-
ters divine, to preserve
Weale publike, and
Christian Society a-
mong men.

But the ambition,
and frowardnesse of
many, desirous rather
to be distracted into di-
vers names and coun-
tries, and to be ruled by
divers

divers lawes and customs, doe oft times hazard the Common good and peace of the Weale publike: where two kingdomes so divided under one Sovereigne, are not unlike the rich treasures of pearle and gold, laid up in one Ship, by contrarieties of divers windes to be driven upon rocks with extreamest danger: as is said in *Tully*, of dividing and distinguishing desires into se-

verall parts and members, in such diversities and differences : *Hoc est dissipare, & non distinguere, frangere, & non dividere.*

Which thing is to be feared by not uniting, but keeping the two kingdomes still in parts, when upon every discontent in Scotland, as at a backe doore passage may be given for a forreine enemy, soone to weaken a divided power : as *Cyrus* the Per-

Persian soone emptied
 that great and deep ri-
 ver, otherwise unpassa-
 ble for his soldiers, by
 drawing it into divers
 channels. And why
 should not we feare
 such and greater evils, if
 as *Virgil* laid infamy up-
 on us, calling us, *toto di-*
visos orbe Britannos : so
 we be content to adde
 greater infamy to our
 selves, and become *toto*
in orbe divisi, divided
 within our selves in
 the sight and view of

the whole world?

But I hope and wish
for better things, that
by Vnion in name of
Britaines, we may leave
to be any longer divi-
ded into English and
Scottish; as rivers of
divers names meeting
in the Sea, receive one
and the same name:
the rather, because the
elements of fire and
water, of earth and aire,
being of repugnant
qualities, yet joyned in
one body, doe agree in
one

one forme, as in a *Medium* uniting and mixing them together : much more , divers kingdomes oft times heretofore at war and discord, yet now being united into one body, of one name and nature, qualified by equall mixture, of Law, Manners, Honors, Marriages, and such like, may be made perfect in one forme, and have a being not as English and Scottish, but as Britains,

knit together in that
third and renowned
name: that the Maxime
may be verified in us:
Qua in aliquo tertio con-
veniunt, optime conve-
niunt.

I confesse, that some
lawes of ours may bee
thought too streight for
them, and some liber-
ties of theirs unfitting
us: but let all be wrest-
ed alike, pulling some
up, and letting some
downe, and in pleasing
harmony we shall find,

as Tully saith : *Commune*
& equabile inter omnes
jus : where will be no
 strife, as was betweene
Eſau and *Jacob*, under-
 mining and deceiving
 one the other of bleſ-
 ſing and patrimony ;
 but all love, and unity,
 and concord, and con-
 tent, as if all were not
 twins, but one man,
 even one heart in one
 body.

And now if *Iphicra-*
tes, that valiant Leader
 were againe living, and

asked, whether he were
 under the now imperi-
 all Majesty, this or that,
 English or Scottish, or
 among, or over them,
 an horseman, an archer,
 or a Leader; he might
 truly answer, as some-
 times he did in like case:
 No, not any of these,
 but I am he, who
 knoweth under him
 whom I serve, to com-
 mand and governe all
 these, as if they were
 but one man : *Vnius*
Ducis imperium simul sen-
tiunt

tiunt omnes copiae. Thus
 in warre and tumult,
 much more in quiet
 peace, may it be said:
 Divers subjects *ad nu-*
tum unius Regis, & ejus-
dem legis omnes simul re-
spondent.

So powerfull is the
 force of Vnion, that *una*
Via being director, for
 law, and *Cor unum* per-
 former for obedience:
 the law enjoyning obe-
 dience, and obedience
 executing Law, the
 Prince cannot com-
 mand

mand what the people
will not obey : and the
people will obey what
the Prince commands,
and Vnity among them
will uphold all : *Vnum
imperii corpus unius ani-
mo regendum videtur : &
so likewise, Ejusdem ju-
ris esse debent , qui sub eo-
dem Rege victuri sunt.*

But rule of two king-
domes without uniting
them , is to give occasi-
on to either part to look
backe for an olde
grudge , *Vbi antiqui odii*
per-

pertinacia in publicum stimulat exitium : which I feare would be, as the going backe of two Rammes, more fiercely to butt at, and beate one the other : where held both together in like yoke, one cannot easily offend or force the other. *Sic enim immensa multitudo auctoritatis quasi spiritu regitur.*

And where it is of the nature of man not to endure all servitude, nor all liberty, but to strive

strive to shake off the
 one, and to be weary
 of the other; it is cer-
 taine; that equity and
 equability of like lawes
 to a divers people uni-
 ted in one, will make
 them (which otherwise
 feare servitude) to en-
 joy freedome: and those
 which seeme most free
 by former priviledges
 & immunities, to feare
 servitude, if they trans-
 gresse their bounds: for
 such Vnion and equity
 is *communis custodia*, &
 princi-

principatus & reipublica.

But faction and ambition, are the father and mother of intestine calamity, Civill war, and deadly feud.

Who so loveth this, will never like that; neither is he of the body, but of the toes and feet of that image which *Nebuchadnesar* dreamed of, *Dan. 2.* whose head was of fine gold, whose breast and armes of silver, whose belly and thighes of brasse, whose legs

legs of Iron, and whose
feet, part of Iron and
part of Clay. Silver,
Brasse, and Iron are me-
tals easily mixed, but
• Iron and Clay will not
by any meanes melt and
joyne together. King-
• domes divided are pre-
figured in the Iron and
Clay, they are partly
warlike and well go-
verned, & partly weak,
factious, and seditious:
they agree not to the
King their golden head,
and though they (as the
Text

Text saith, *verse 43.*)
minglet themselves with
the seed of men , yet
joyn not one with ano-
ther, but are as Iron and
Clay , which will not
be mixed together. The
Poets call this latter
age *Ferrea*: let us which
live in it prove them
Poets, and not Pro-
phets, that so being
joyned to our golden
head in all obedience
and duty , in all love
and zeale to our Coun-
trie , and in Vnitie
among

among our selves, God
may still shewre down
his wonted favours
upon Church and
Common-wealth; and
that wee may still bee
thankfull, returning
him the glory.

FINIS.



A
SECOND PART
to the precedent
TREATISE.

TH E State of England, and Scotland may bee resembled to the condition of Israel, and Iuda, not only for emulation, who have most right to the Royall person of the Kings Majesty, for their defence, and government; but also for that the two kingdomes were at first both but one.
Besides,

Besides, God, as he speaketh by his Prophet *Hosea*, Chapter 11. did also at first alike leade both them, and us, *With Cords of a man, even with Bands of love.* And as it pleased God, for sinne of people to breake those Bands, even both the *Staffe of bands*, and of *beauty*, to dissolve the brotherhood of *Israel*, and *Inda*, (as saith the Prophet, *Zach.* 11.) so, for the iniquity of our forefathers, God brake the *Staffe of bands*, signifying mutuall love, and also *Staffe of beauty*, signifying order of government, and brought in upon them, and upon their posterity,

even

even to these our later daies, as *Esay* saith, Chapter 9. *A staffe of division, and yoke of burden* upon theirs, and our shoulders; which now for all that, out of the riches of his mercy, he hath also broken in pieces, making all one againe, as hee spake by his Prophet *Ezekiel*, concerning Israel, and Iuda, (Chapter 37.) saying, *I will make them one people in the land, upon the mountaines of Israel, and one King shall be King to them all, and they shall be no more two peoples, neither be divided, any more henceforth into two Kingdomes.*

This

This foundation laid, as project of our whole purpose; The truth sheweth itself how two kingdoms, severed in place, not much differing in lawes, nor dissonant in language; but only disagreeing heretofore in neighbourhood, may be comprehended under notion of one name, specially seeing, when one ruleth both, and both become Subject to one, they are no more two, but one body, linked in like duty, and knit together in one band of obedience. To doubt this is in Strangers, ignorance, but in Subjects, a great offence.

For who so considereth
that

that many Shires, with the
principality of Wales, here-
tofore made one England,
cannot but confesse that
likewise England, and Scot-
land, with all their territo-
ries, Islands, Shires, and
Countries make now one
great Britaine, and all the
people of both the mighty
Nations, Britaines: and that
the Kings Majesty hath done
as princely an Act in uni-
ting both the kingdomes in-
to one name, as he did in
uniting the Armes of both
the Realmes into one Scut-
chion, having a like right in
both. For all great Britaine
being his Majesties inheri-
tance, all his Subjects with-
in

in that continent are Brittaines.

Iust, and reasonable was the demand of *Annius*, chiefe Governour of Latines, in uniting Romanes, and Latines, saying, *Ex utraque gente unum oportet esse populum, unam fieri rempub: eandem imperii sedem, idemque omnibus nomen.* And albeit the Latines were content, for sake of Weale publike, to prefer Romanes before themselves, and be called by their names (as the History there farther reporteth) *Quoniam ab alterutra parte concedi necesse est (quod utrisque bene vertat) sit hac sanè patria potior, & Romani omnes vocemur;*

BUT : neverthelesse the case
 not standing so with us, that
 Scottish should be called by
 our name, nor we by theirs,
 methinkes, a third name of
 great Britaine might easily,
 and equally please both:
 otherwise as King *Deiotarus*
 cut off all his children, sa-
 ving one, because he would
 leave the kingdome but to
 one : so should English,
 swallowing up name of Scot-
 tish, or Scottish drowning
 name of English, prove such
 a Vine, which to bring but
 one grape to ripenesse, is
 content that all branches
 be cut off, but one. But the
 question here is not, which
 of the branches should best
 prosper,

prosper, but how all the branches may flourish, which abide in the Vine; and verily the question carrieth in it selfe his answer. Abide in the Vine. This *Vine is but one*, though of many branches, and much fruit. And thanks be given to God, that his Majesty K. *James* of blessed memory, by publique Proclamation, divulged the inserting and fast grafting of each branch, and all fruit into his owne Royall person, as into a fruitfull and flourishing Vine, even into the head of the whole body, of how many soever parts consisting. Wherein his Highnesse laid the first stone,

stone, as he was the true and only foundation of happy union : and yet, as yet, like *Apelles* fashioning only the exquisite and most excellent beauty of *Venus* in the head, but I hope also, and will pray for perfection in the rest : that the saying may be true, *Rex velit honesta, nemo non eadem volet* : and that an universal union may be as happy in *successu*, as it is most just by Proclamation in *inceptu*. That the head going before, the whole body may follow after in imitation, to worke out perfection of the desired happy union. That it may be verified, *quod diu parturit*

tandem peperit; and what
 God had in his providence
 long purposed, is fulfilled in
 these our happy daies. And
 that by no meanes that of
 the Poet may be imputed to
 us, either by disobedience to
 our head, or disagreeing
 among our selves, *Humani*
capiti varias inducere formas.
 Grammarians doe observe,
 that *Metallum*, is so called,
quasi *æ*, that is, *post*, & *aliud*,
 that is, *aliud*, because there is
 scarcely found no veine of
 Mettall, where is not more
 of that sort adjoyning to it:
 so among English and Scot-
 tish, they are not to be
 thought of the true metalline
 Mine, but as drosse, and
 canker,

canker, corrupting, and consuming each other, which joyne not in the universall name of great Britaine, so to continue, and dwell together, to grow up and agree together: seeing nature hath made them all of one kinde, forme, complexion, habit, and language growing together.

And verily divine is the mystery of union (whether the provident wisdom of nature from God hath ingendred it, or the skill of mans reason hath observed it) where one of, and in it selfe, doth out of it selfe poure forth innumerable formes of things; as Brit-

F 3

taine

taine doth even two king-
domes, and the principality
of Wales, with many
Shires, Rivers, Islands, and
people, and yet containeth
them all within it selfe: one
having many, many making
one; where one of many is
not divided against it selfe,
and the many in one make
no division to overthrow the
whole; but all are the same;
whether we respect union,
or division.

And this doubtlesse is a
divine power, or celestiall
vertue, not only for our
purpose, but compassing
and passing through the
whole world, making things
either simple, or conjunct,
but

but one ; subsisting, by, and under the divine essence, which is one ; and consisting in all his members , and parts united, but one ; where each, and every part of this universall world, respecteth the whole, otherwise innumerable , but brought by union to a number, without number, even beginning of numbers, which is but one.

And this is most agreeing to the conceit of wisest Philosophers, skilfull in natures Secret : teaching, all (whatsoever is) to be but one : and that in the universall nature of things there is an agreeing amity , and intermixed affinity, where all the

parts of the whole world accord, by one transfused continue spirit among them, being compact together with one and the self-same agreeing force, and forceable agreement of nature, proceeding from one beginning, continued by one meane, and referred to one end; every particular being knit together with the whole universality and diversity of things, and wrapt up in one round orbe together, that as parts of this world, they may dwell in one Center, or Circle together.

To shut up many things in few, and to shew how certainly all things are contained

tained in one, and one doth comprehend all, verily in Schooles of Philosophers, it is an infallible Maxime, that all things are communicated in one; *Vnum hoc praeque omnibus unum*. This one is all in all. *Ruunt autem omnia, ubi unitas non firmentum, diffluunt, ubi non coagulum*. The demonstration in our intended purpose, is plaine. Many villages make one Shire, many Shires one Kingdome, many Kingdoms one Imperiall Monarchy: all which is Britaine, and Britaine all these; and the Kings Majesty possessing, and governing Britaine, possesseth, and governeth all
 F 5 these:

these : and the Subject, knowing Britaine, knoweth all, and every of these ; for all these are one , and this one is all these. That as this excellent workmanship of Vnion sheweth it selfe in the mighty Masse, and fabricke of the whole world, so much more particularly, and plainly doth it appeare in a modell of the same, even in the name ; and honour of great Britaine ; where every Subject ought clearely to see in himselfe, that though hee be termed the little world, and compact of infinite variety, and multiplicity of things, yet is he not two, but one man.

Here

Here let the neare neighbourhood, and conjunction of man, and man, in mutuall society, and participation of profits, which man hath with man (where two friends are but one, and not parting *meum*, and *tuum*) confesse; that though they are in person two, yet indeed doe, with *idem velle*, and *idem nolle*, enjoy the fruition of heaven, with the same aspect, and the commodities of the earth, with the same minde; where all things are common to both, and yet proper to each one.

All which things are alledged to shew that as every kingdome, and State of the world

world is upheld with one and the self-same power and life, wherewith the universall world consisteth ; So now it concerneth all, and every one Subject, both of England, and Scotland, to participate in the common obedience, transfused into all, under the government of one.

Where sacred unity is guide, and director, there, even from distinct nature, use of mutuall society, and good of weale publique, many are knit together inseparably ; and great, and infinite numbers of all sorts of people, are contained in one narrow compasse of neere
con-

conjunction; for so the most
 populous and powerfull
 Kingdomes, though two, or
 moe, under one Soveraigne,
 seeme to bee, but as one
 whole body, And the whole
 body of Weale publique in
 subjection, and obedience,
 but as one man: *Sic enim
 omnes aequo jure parent omni-
 bus imperaturo.* And as in
 all things, so specially in
 this, are we bound to render
 all praise, and thanksgiving
 to that thrice sacred *Vnity*,
 from whom, as from the first
 author, and fountaine, is
 sown abroad in the world,
 that fruitfull seed of constant
 unity; whose force draweth
 many of one household to be
 of

of one minde, and is ever doing good, in its owne nature keeping Israel together, *like a flock of sheep.* Neither is it an hard matter to unite, and keep them together, who live under the same climate of heaven, and are of like language, manners, countenance, lawes, customs, forme of body, fashion of behaviour, yea, and religion: *à religando.* Rightly called the chiefeſt band of hearty union. For though the Island Salamis be controverted between the Athenians, and Megarenses, yet must it be adjudged to the Athenians, because they lived after the same fashion and

and lawes; as now the skillfull in the lawes of this land easily acknowledge what congruity and affinity is between most of the ancient lawes of both our Kingdomes, more then is to be found between those of any other two nations. And albeit the Towne Sidas bee controverted between the Athenians, and Boetians, yet *Epaminondas* will adjudge it, to the Boetians and not to the Athenians, because the Athenians called an apple *Malum punicum*, but the Boetians called it Sidas. There is between English, and Scottish small, or no difference, nay now none at all, in

in union all being Britaines,
 not so much as between Gi-
 leadites and Ephraimites in
 pronouncing Shibboleth,
 for Sibboleth, but all are of
 one language, and even of
 one *Canaan language*, only a
 little River Twede is com-
 mon limit, or rather ima-
 ginary bound to both: and
 all from Twede Southward,
 is Britaine within Twede,
 and all from Twede North-
 ward, is Britaine beyond
 Twede, yet both on this side,
 and that all but one Britaine
 (*non nos mare separat ingens,
 exigua prohibemur aqua*) as
 all France hath formerly
 been divided into two parts,
 the one beyond the Alps,

the

the other within the Alps :
 and all India Westward
 within the River Gange, and
 Eastward beyond Gange.
 And all Scithia within Ima-
 us, and without Imaus. And
 though the Island hath beene
 long time divided into two
 Kingdomes, yet England it
 selfe hath oft times of divers
 been called Britaine, as by a
 Sirname : and if *pars pro toto*,
 might have that denomina-
 tion, much more ought the
 whole, being now made one.
 Therefore *Linacre* and *Gro-
 cius* of the one part called
 themselves Britaines, and
Johannes Major of the other,
 affirmed that the Kings of
 England, and Scotland
 wanted

wanted good Councell to
advise them to marry toge-
ther, so to make of both one
kingdome of Britaine : and
that only envious men, and
they who neglected the
Weale publique, did hin-
der this union of peace.
Which thing King *Henry*
the seventh, and King *Henry*
the eighth, wisely foresaw,
seeking by marriage to unite
both kingdomes into one.
*Discordantis saepe patria non
aliud est remedium, quam si
ab uno regeretur.*

Therefore the wise men
have most religiously ob-
served two beginnings of
things ; one of evill, divisi-
ble, imperfect, manifold,
called

called *duallity*, or *Binarius nu-*
merus. Another of good,
 indivisible, perfect, and in
 name and nature, alwaies
 one, called *unitas*. If *Dual-*
ity, or *Binarius*, as cause ef-
 ficient beare sway, then in
 the aire breed intempera-
 ture; if in Cities, Families,
 or Kingdomes, wars, and
 discord; if in the body
 diseases; if in the minde of
 men, vice, and wickednesse.
 But where *union* possesseth
 chiefe place, her fruits are,
 to the aire wholsome tem-
 per; to Cities, Families,
 and Kingdomes, mutuall
 love, and joy; to the body
 health and strength; and to
 the mind, vertue, & godlines.
 For

For unity admitteth no duallity, knoweth no contrariety, and by consequence no infirmity. But *Duallity* seduced *Adam* in disobedience, seeking to know, as well evill, as good; who before, was sole Monarch of the whole earth, and was wholly good, and perfect, both in Body, and Soule, untill he drew with a double twisted cord of contrarieties unto his body, in stead of health, sicknesse, and infirmities; and unto his soule, in stead of Righteousnesse, sin, and misery; needing now to strengthen his body, bread; and to repaire his soule, grace; even for body, and

and soule Gods mercy. For
 he turned the Monarchy
 of perfect good, into a Mo-
 nomachy, or duellum of
 good, and evill, sinne, and
 righteousnesse, peace, and
 war, joy, and sorrow, sick-
 nesse, and health, yea life,
 and death. And now when
 the sole Monarch of the
 whole earth, left off to abide
 in the common obedience,
 and universall union of all
 things to his Creator (albeit
 all the creatures were before
 in voluntary subjection, uni-
 ted also to their sole Mo-
 narch *Adam* on earth) yet
 now every creature lifeth
 up himselfe against his sole
 earthly Sovereaigne, and
 against

against his Succession for
 ever. The earth will not
 yeeld *Adam* bread, but by
 the sweat of his browes; the
 beasts become wilde, and
 cruell; yea the earth open-
 eth her mouth against the
 succession of disobedient
Adam, and swalloweth up
Cerah, *Dathan*, and *Abiram*;
 the waters drowne the whole
 world, except eight persons;
 the poore flie can, and doth
 sometimes choake a man,
 having before neither pow-
 er, nor will to doe it; Lice
 can devoure and eate up *He-
 rod*; even the vilest, and
 weakest creatures, can, and
 often do destroy the greatest
 Tyrants of the earth.

And

for And in the opinion of
 not some, the holy Ghost seem-
 t by eth in mystery to open this
 the matter to a man of under-
 and standing, forbearing in the
 pen- second daies worke, to say,
 the *all was good*; as is plainly
 ient said of all the other five
 up daies, *and he saw all things*
 m; *good*; not but that the
 hole worke of this day, was also
 ons; good, (for all his works, are,
 both and were exceeding good)
 an, but because of *waters*, which
 ow- in many places of the Scrip-
 ture signifie troubles, yea
 He- intollerable afflictions, and
 and because of division of wa-
 and ters in that daies worke
 rest (*God being a God, not*
 and *of division, but of peace*)
 therefore

therefore the holy Ghost
 seemeth to forbear to say in
 that place, *And it was good.*
 And yet would not these be
 mistaken in their curiosity,
 as if they included the divi-
 sion of waters in that dayes
 worke, not to be good, (see-
 ing that waters in the clouds
 divided from the Seas, are
 upholden by Gods provi-
 dence; not to poure down
 and overwhelm the earth)
 for they approve divisions
 of constructions to be good,
 as the dividing the light
 from darknesse, the day from
 night, and of whatsoever in
 to parts, for ornament, and
 beauty of the forme divided;
 but utterly condemne divi-
 sions

tions of destructions, or of
 contractions, which is, *frangere non dividere, contrahere non distinguere*, to part the
 body from the head, or the
 members from the body, to
 bring order to confusion,
 unity to distraction, forme
 to a Chaos, and *ens* to pri-
 vation, such division was
 that, whereof *Casellus* an-
 swered the Merchant: *Nat-
 ura se dividit, nec so-*
lus habebit and such divi-
 sion the unnaturall harlot en-
 tended; requiring the living
 childe to be cut into two
 parts, (*1 Kings 3.*) *Let it be*
neither mine nor thine, but di-
vided.

Where two, or three are
 G made

made one, there is the image
of God, of truth, of peace,
of fortitude, of praise, and
of perfection : but where
one is drawne, divided, and
torne asunder, there break-
eth forth falshood, warre,
feare, dishonour, and confu-
sion. They which are of
God, embrace the one, and
they which are of the devill,
the other. For God both in
the Center, and Circumfe-
rence of truth, is in simpli-
city, and perfection, one ;
but the devill, neither dwel-
ling in this Center, nor sit-
ting in this Circle, is carri-
ed in duallity, nay contrari-
ety of numbers, opposing
evill against good, whole
Center

Center being falshood, the circumference cannot bee truth: his is a kingdome divided, and must fall, being not a Monarchy it cannot stand. And yet we reject not the number of two, so they continue, and persist in union, as it is written; *they shall be two in one flesh*: but reprobate is that duallity, that maketh war in peace, begetting, and ingendring division, and contrariety, controversie, and confusion: and either of ambition, senselesness, hatred, quarrell, open discord, or rebellion, hindreth that sweet Harmony of union, most pleasing to God, & most profitable for men, of whom

P saith Tacitus, *In publicum exitiosi, nihil spei, nisi per discordias habent, tamen libertas, & pretiosa nomina prætenduntur.*

But doe we not see by this unfolding of things; how the perpetuall course of truth, and unity, throughout all in the world, doth even now conduct, and lead me, by the hand, to the matter now in hand? And verily I will follow thee (*sacred union*) whither soever thou leadeest me, and into, whatsoever Region of vertue thou intendest; I will not leave thee, being never unlike thy selfe, alwaies well accompanied, adorned, and beautified with diversity of things,
and

and never alone, and yet still but one. It is thy doing, that Prudence, the chiefe head and governour of vertues, the rule and direction of all well doings, and prescribing to every vertuous action, the manner, order, and course, of doing well, doth so knit, and joyne together all morall vertues, as that by thy secret influence they all may be found joyntly in all wise Subjects, and in every one particularly with one heart to performe that duty, which both yeeldeth right to the King, and maintaineth peace, and love among men. *Siquidem communis vita societas, in unione consistit.*

And seeing it hath pleased his Majesty King *James*, by publique Proclamation to assume the name and stile of King of Great Britaine, *jure hereditario*, it is meet that all loving Subjects not only acknowledge the clearenesse of his right, but joyfully applaud, and chearfully follow him herein, now in our gracious K. *Charles* his reign; lest murmuring, they, like evill, and base minded soldiers, follow their Emperour with an evill will, according to that saying, *Malus miles imperatorem sequitur gemens*. We see some noble men, yea, and the gentlemen in our State daily to purchase,

chafe, and unite Land to Land, and Lordship upon Lordship, and to seek by all meanes to shake off the Tenure *in Capite*, and to hold all their Lands in some other more free Tenure. And it cannot be denyed, that to all their severall Courts, all Tenants and freeholders willingly performe their severall services; or else are fined by the Lord of the Mannor, or by his Steward. And may the inferiour Lord expect more homage, from a Tenant, then a King require, both of Lords, and Tenants, all Subjects to him, and holding all they have, from, by, and under him?

Pacis interest omnem potesta-
tem ad quum referri. But all
 gain-sayers and murmurers,
qui contumaciam potius cum
pernicie, quam absequium cum
securitate malunt, are not un-
 like *Mesech*, and *Kedar*, spo-
 ken of in the Psalme, in re-
 spect of whom the good
 King complained to God,
 and to himselfe, saying:
Woe that I dwell with Mesech
and Kedar : I labour for
 peace, and they prepare them to
 battell, I study union, and
 they strive to make division.
Non placeo concordia author,
 said that good *Valerius*. But
 alas, why should *Ephraim*
 beare evill will to *Juda*, or *Juda*
 vex *Ephraim*, *fratres enim*
sumus :

sumus : should not they rather both together united now into the name of Brittaines, as into the name of the beloved Israel of God, (Esay 11.) *Flee upon the shoulders of the Philistines,* and make spoile of their enemies, so that the Idumites, Moabites, and Ammonites, even all their enemies might be subdued unto them : *Duo enim sunt, quibus omnis respublica servatur, in hostes fortitudo & domi concordia.* And verily the uniting the two Kingdomes into the name of Brittaines, is not unlike (Esay 21) *that chariot, drawne with two horsemen,* mentioned in Esay; at fight whereof, the watch-

man cryed, *Babylon is fallen, Babylon is fallen, and all the images of her Gods are smitten downe to the ground.* For so (except we will smother the childe of *Vnion* in his first birth,) both English, and Scottish, will soone heare him sound aloude into the whole world, that all great Britaine is like Ierusalem, which is, *as a City, at unity within it selfe*; and Babylon, even division, disorder, discord, and confusion are confounded, and overthrowne; and what King *Egbert* did write in Sand, King *James* of blessed memory, and our gracious King *Charles* hath blotted out, and troden under.

der foot all the disho-
nour thereof, and engra-
ven, as in a marble Stone,
the perpetuall honour of
great Britaine by Royall
restitution? This verily
commeth of the *Lord of
hosts*, which worketh with
wonderfull wisdom, and
bringeth excellent things to
passe.

Alexander asked King *Po-
rus* his captive, how hee
would be entertained; and
Porus answered, like a King;
Alexander demandeth a-
gaine; *Porus* answereth
again, in *Kingly* manner.
Alexander asketh what else,
Porus answereth nothing
else for in this *kingly* maner,
every

every thing else, is contained. And though (God be praised for it) the cause be not between English, and Scottish in Conquest, and captivity, as between *Alexander*, and *Porus*, (but two famous Kingdomes in right of blood, under one mighty Monarch) yet our great *Alexander* in his high wisdom considering how these two might best be governed, hath in his owne royall heart best resolved it, namely by uniting them into one Monarchy, into one government, and into one name; and if any demand, how else, verily he must be answered no way else, for in this union

what-

whatsoever else is contained,
Nam in istis sunt omnia: even,
 as the Stoickes, (who I think
 neither were in jest, nor ar-
 rogantly conceited) contain-
 ed under Prudence, both ju-
 stice, and fortitude, and
 temperance, and whatsoe-
 ver vertue else, accounting
 also him who was perfectly
 wise, an Orator, a Poet, a
 Rich man, a very King, and
 an Emperour.

All blessings, and graces,
 may be thought attendants,
 and companions to union,
 who alone knoweth how to
 order all things in govern-
 ment: and is a princely
 commander of Subjects obe-
 dience, and subduer of gain-
 sayers,

layers, ordering unruly affections, bridling untamed lusts, restraining swelling pride, composing rebellious appetites, determining all doubts, and rights, within the compasse of her judgement, and yet giving to every one his due, by her discretion : And therefore is like the Sun in the midst of heaven, among the Stars; and as the Stars take light of the Sun, so also blessings of Weale publique proceed from this sacred, and thrice happy union into the name of great Britaine, whose glorious light shineth to all, and every one hath comfort thereby. It is also not unlike the

the Soul in the Body of man;
 for in the whole common
 Weale, it is wholly, and in
 every part thereof, whether
 it be of English, or Scot-
 tish intire. *Tota in toto, &*
tota in qualibet parte. As a
 shining light, it sheweth a
 way for common good, and
 as a reasonable soule, giveth
 understanding to the blind-
 est body, to see the full frui-
 tion of all worldly happi-
 nesse: let no man shut his
 eyes against the Sunne, nor
 refuse a living Soule for his
 Carcasse.

If I could express the image
 of this union in lively co-
 lours, I would surely make her
 a goddess, faire & beautifull,
 having

having a garland, and crown
 of all blessings upon her
 head, and sitting in a Chaire
 of State, with all good for-
 tunes, virtues and graces at-
 tending her, and as a god-
 desse in triumphant chariot
 going into the capitol, or
 temple of mighty *Jupiter* :
 where also the Poets have
 found her, but called by ano-
 ther name, even *Pallas*, who
 is also named *Monas*, that
 is, *Vnity* : because having
 one only parent, she resideth
 in *Jupiters* braine, even in
 the chiefe seat of his wis-
 dome; where all the Muses
 are her companions, so cal-
 led *Muse*, *quasi* *isuium*, that
 is altogether in one; where
 all

all the Graces goe hand in hand, congratulating to Vnion their mutuall society; where all vertue, and knowledge are neare of affinity, but Iustice, and government of consanguinity to her, her selfe still holding primacy over all; as England, and Scotland, are chearefully looking one towards the other in the name of great Britaine, and as the two Cherubins did looke one towards the other, in one propitiatory. And thy royall state O great Britaine is as *the anointed Cherub. Ezek. 28.*

And as in the heart of man is placed fortitude, in his liver temperance, and in
his

his minde Iustice, and yet all these, with all other vertues are annexed to Prudence, the common ligament of all, so is great Britaine, by uniting all his kingdomes, principalities, countries, and honours the compleat proportioned forme of all, and all in it both universally and particularly, are fashioned and made fit on every side for happy conjunction and mutuall correspondence. For this renowned name of great Britaine standeth in stead of a Loadstone drawing all into one, chaining them together with links of love; as *Lisp-pus* made an image of foure mettals mixed together, gold,

t all gold, silver, brasse, and iron;
 tues expressing hereby absolute
 nce, perfection of vertue, putting
 all, in gold, to signifie Prudence;
 uni- silver, Iustice; brasse, For-
 in- titude; and iron, Tempe-
 ho- rance: whereof they are al-
 or- together ignorant, as if they
 all had never seene vertue, so
 and much as painted, who, to
 ned overthrow union in the
 ide name of great Britain, bring
 and no union of vertues, even ex-
 For cellencies of many Coun-
 ear tries, to this so excellent
 of worke. But skilfull *Zeuxes*
 nto going about to depaint an
 her absolute worke of a perfect
 ip- virgin, took not only view of
 re one womans beauty, but had
 r, variety of many the fairest,
 d,

to

to accomplish out of all these a more excellent, and consummate forme of body.

Shall we not thinke the Kingdome of France, containing Pickardy, Normandy, the Isle of France, Champagne, Averne, Dalpheny, Bry, Bloys, Turin, the Dutchy of Anjou, Xantoin, Burgundy, and uniting to it little Britaine, to be more glorious in all these, being made one, then if but one only of all these were that Kingdome? Doe we not see that the enlarging of the dominions of Spaine, in uniting, and establishing divers kingdomes, and territories, as those of Aragon, Castile, and

and that of Portugal with others, hath so enlarged that Kingdome, as that the like hath not befallen other Christian Potentates? Hath not the King of Denmarke, beside the Cimbrian Chersonese (where Holfatia, Theutomastia, the Duke-dome of Sletia, Flensburgh, Friesland, and Luthland doe lie) other spacious Islands, fifteen in number, all comprehended under the name Denmarke, and united to that Crowne? Did not *Is-gello*, taking to wife in the yeare, 1380. the Princessse *Hedingee* the last of the blood Royall of Polonia, after he was enstalled King there,

unite

unite all his owne principa-
 lities of Lithuania, and Sa-
 motgathia Provinces of
 Russia, to the Kingdome and
 Crowne of Poland? Did not
Ahasuerus (*Esther 1.*) raigne
 from India to Ethiopia, over
 an hundred twenty and seven
 divers Provinces? And was
 not he so mighty (by reason
 of this variety, subjected,
 and united to his sole go-
 vernment) that he was, an
 hundreth and fourescore
 daies shewing the riches and
 glory of his Greatnesse, to
 all his Princes, and to the
 mighty men of Persia, and
 Media? But to take exam-
 ple of one only Rome for all.
 How hath it been renowned
 through

through the whole world, by
 joyning all Nations of the
 world into one, even to it
 selfe? Herehence it was cal-
 led *Terrarum dea gentiumque
 Roma, communis patria, mundi
 compendium.*

As Propertius.

*Omnia Romana cedant
 miracula terra,
 Natura hic posuit quicquid
 in orbe fuit.*

But the Majesty of this
 Empire grew so great by ad-
 joyning other nations, and
 bringing them all into one:

*Hæc est, in gremium qua
 victos sola recepit,
 Humanumque genus com-
 muni nomine fovit*

Ma-

*non dominus, sed
 sociusque vocavit.*

*Quod domuit, nexaque pro
 longinqua revinxit.*

And againe,

*Fecisti patriam aduersis
 gentibus unam,*

*Dumque offers victis pro-
 prii consortia iuris,*

*Urbem fecisti quod prius
 orbis erat.*

And so may we say of
 this renowned name of great
 Britaine comprehending
 all of divers nations in one,
 under our gracious King.

*Hujus pacificis debemus
 moribus omnes,*

*Quod cunctigenas
 una sumas.*

I could set forth, and confirm by sundry examples, this uniting of many into one, and thereby shew, that the enlarging of dominion consisteth in uniting all together into one name, and establishing divers Territories under one Sovereignty, and government ; and that the greater States, and Imperiall powers of larger extent and far spreading domination are the more durable; and that the Monarchy of great Britaine is like to be hereafter of more durance, strength, and honor as partly (comming under our Kings government without conquest or constraint :

*Nam errat longe mea quidem
 sententia, qui credat imperium
 stabilius aut firmitus quod
 adjungitur quam quod facili-
 tate & clementia)* so now
 especially it being united in
 the whole, then heretofore
 divided in parts; his con-
 texture being of a greater
 frame than before, holding
 by more then one naile, and
 upholding its owne great-
 nesse: even as great build-
 ings endure and subfist by
 their owne weight, as the
 Poet speaketh, *Pondere tu
 suo est.* But I thinke it here
 as needfull to lay open the
 great fault, imputed to *Ca-
 stantine*, dividing the Em-
 pire among his Children

where

whereby of one Empire, he made three, and withall a memorable diminution of of his authority, and forces: which part *Brutus* also played, dividing this whole Empire of great Britain among his three Sons : of which, though two parts afterward, namely England, & Wales, were againe in good time united : yet Scotland stood till now, divided from the rest, and the rest from it, till God in speciall goodnesse restored to former name, and government, all into one againe : for which Kings *James* may challenge more glory by uniting all into one, then *Brutus* or *Constantine*

H 2 dividing

dividing it from one ; and though *Constantine* the great, was counted the glory of Britaine as being borne and made Emperour here : yet may that commendation better fit King *James* than *Constantine* : *Tu nobiles fecisti Britannias, quod illic ortus factusque es imperator.*

The Platan tree hath many goodly Branches, and boughes, and leaves in one body : and therefore *Xerxes* in *Herodotus*, crowned him with a golden Garland doubtlesse there is a deserved glorious garland due to the name of great Britaine, bringing forth many goodly boughes, and branches, like

to the faire, and well spread
 Platan tree ; or rather for
 the height of his honour,
 like the tall, and goodly Ce-
 dar, in whom, the dreame of
Nebuchodonosor hath been ve-
 rified : for he saw a tree in
 the midst of the earth,
 great, and strong, whose
 height reached unto the hea-
 ven, and the sight thereof to
 the end of the earth: whose
 leaves were faire, and the
 fruit thereof much : *Dan. 4.*
 in which was meat for all,
 yea the beasts of the field
 had shadow under it, the
 fowles of the aire dwell in
 the boughes thereof, and all
 flesh fed of it. But *Nebuco-*
donosor heard also a watch

crying out mightily, hew
downe this tree, breake off
his branches, shake off his
leaves, scatter his fruit, that
both beasts, and fowles may
be put from him: neverthe-
lesse leave the stump of his
rootes still in the earth. So
was the ancient honour, and
glory of great Britaine;
great, and mighty, high to
heaven, faire, and fruitfull,
and of power over the whole
Land from one end to the
other: but the highest, who
hath power over all, did (for
the sin of the inhabitants)
hew downe this goodly tree;
yet left the stumpe of the
rootes in the earth. And
out of it the tree is growne
up

up againe to former beauty,
that we might learn to magni-
fie the K. of heaven, as did
Nebuchadnesar restored to the
honor of his kingdome, to his
glory, and beauty againe, to
his Counsellors, and Prin-
ces, and to the establishment
of his Throne with augment-
ed glory.

And here let us now con-
secrate to all eternity the
ancient name of famous
great Britaine, as a Panthe-
on of all blessings in peace,
prosperity, and honour: for
as Pantheon was a Tem-
ple at Rome, round, and
like to the capacitie of
heaven, wherein were put
all the images of their gods.

So I say, in the name and
 stile of great Britaine, as in
 a Pantheon, are placed all
 worldly blessings, like Stars
 shining from heaven, and
 having their influence into
 the whole body of common
 weale, even *perfection of beauty in Sion.*

Superstitious antiquity
 framed false Gods, one indu-
 ed with this vertue, and ano-
 ther with that : this a wise,
 that a warlike, and another a
 just God : yea, for so many
 vertues, they framed so ma-
 ny goddesses, where one
 Temple might not be con-
 secrated to two goddesses,
 but distinct vertues must be
 worshipped with distinct
 worship.

worship. So as *Marcellus* dedicating one and the same Temple to Honour, and Vertue, was thought to offend against religion. But our happy, and better instructed age, reducing all to one, truly to worship one true, and only God; so in civill things, and government, it offereth only one above and for all, that whatsoever is separate, and distracted from it, may be counted, as *anathema*, excommunicate, divorced, or as a barren handmaid to be sold to the *Usurer*, unprofitable, imperfect, or as it were, not at all.

And now, as union into

the name of great Britaine;
 is like a Pantheon, and bringeth manifold abundant blessings meeting together, and concurring in one, so let us account our selves most blessed in our Sovereigne unitor King *James*, in whose Royall and princely Successor, our gracious King *Charles*, and his noble Progeny, is laid up all our obedience, and dwelleth all our happinesse; even as that worthy *Scipio*, is said therefore to be borne, that there might be one, in whom all vertue should shew it self effectually, and absolutely perfect: *Hic est Scipio, quem dei immortales nasci voluerunt,*

ut esset in quo se virtus per omnes numeros efficaciter ostenderet.

This is the voice of truth it selfe; England and Scotland are so naturally united in the name of great Britain, that the one nearely allyed to the other, can no longer bee an alien, or stranger one to the other, except it may bee said, that, *Quia meus est, non est meus, ipsaque damno est mihi proximitas.* So this naturall conjunction should bee no union, because it is both naturall in the Soile, and real in the Subject. But albeit the Romanes put into the Temple called Pantheon that precious gem named *Vnio*, divided

divided and cut in two, yet we with all our goods and geare, ought willingly be borne into the bosome of great Britaine, *qua fundit in omnes imperium*, not distributing union into parts, but knitting up all parts into one, as *Cicero's* Oratour all sciences, and *Aristotles* good man all vertues, as *Cato* was counted like perfect in all vertues, or as the divine *Plato* sealed up in man, the lesser world, whatsoever vertue was in the whole world, or rather as *Eden* the plentiful garden of God sealing up the summe of all perfection and glory, *Ezek. 28.* was freight and deckt with all

manner of precious stones, the Ruby, the Topaze, and the Diamond, the Chrysolice, the Onix, and the Jasper, the Saphir, the Emerald, and the Carbuncle, and gold. Even now may it be said of this universall name of Britaine, as it was said of Rome. *Imperii virtutumque omnium lar,* and *virtutum omnium latissimum templum.*

In ancient time it was counted ominous, if a stone fell, or a dog came among brethren. And *Socrates* was wont to curse those, who by self-conceits, and head-strong opinion attempted to set afunder those things which nature coupled together.

ther. And now if any factious Tribune of the people interpose himselfe to divide us, and to disturbe the peace of Israel; thinking there is good fishing in troubled waters, and that the honours, and benefits they hunt after, are attained in *Perturbata Republica*: whereof they utterly despaire in a peaceable State, *Quia in concordia ordinum, nullos se usquam esse vident*: verily such are not unlike *Medea*; who so dispersed her brothers limmes, that they could not be gathered againe: *Cajus etiam vultu lachry pietas*: as the Mariners at Sea well observe in the two Stars *Castor*, and *Pollux*,

Pollux, that if one without the other appeare, they foresee a troubled Sea : but peaceable, and quiet without storme, and without danger in the sight of both together.

The principality of Wales shall witness this truth, which never received any thing any more beneficiall for the people there, then uniting that Countrey to the crown & kingdome of England. For whilst it was alone without his brother, it was subject to storme, full of contentions, war, and shedding of blood, but joynd with his brother, it flourished with peace, and at this day is blessed

blessed in the uniformity of
 government there establish-
 ed. And in mine opinion,
 it is well observed in the
 Chronicle of Wales, how
 God was not pleased with
 the first change of the name
 of Britaine into the name of
 England; for presently fol-
 lowed the terrible and cruell
 invasion of the *Danes*, and
 after that the conquest of the
Normans. But memorable is
 it, that the Britaines ruled
 all the whole Isle together,
 with the out Isles of *Wight*,
Mon, in English *Angliscer*,
Manaw, in English *Man*,
Orkney, and *Ewyft*, 1137.
 yeares before Christ, and
 after the yeare of his incar-
 nation.

of nation 688. even to the
th- death of *Cadwallader*, the last
on, King of Brittaines, and of the
the noble race of Trojans.
ow Which when in succeeding
ith age many mighty and fa-
me mous Kings of England,
of considered, they laboured
ol- by all meanes to recover and
ell resume the name and stile of
nd Kings of great Britaine, ac-
he counting it dishonorable, to
e leese any jot of the honour
led of their most princely pro-
er, genitors. And therefore K.
ht, *Knut*, King of England,
ee, mighty in his dominions of
in, Swethen, from Germany to
7. the North poles, with Nor-
nd way and Denmarke, having
tr- obtained prosperous success
on in

in warring against Scotland, is recorded after his death, the mightiest Prince in the West parts of the world, and of all the noble Isle of Britaine. And so *William* the Conquerour, for the good successe he likewise had in Scotland, is recorded King of all Britaine; and *Henry* the second, furnamed *Cartmantle*, is also for like successe, recorded King of all Britaine. And if they be renowned and honoured with name and stile of Britaine, which by rightfull descent, or by conquest, were inheritours but to one part only, though by their fortunes in war, they also claimed

claimed the other; what rightfull title must we then acknowledge, most justly now to belong to his most excellent Majesty, in the imperiall crowne of both, who by lineall descent inheriteth both.

Here I wish I had as many eyes as *Argos*, to looke into their devises, who seeke to divide England from Scotland, and Scotland from England, renouncing the name of great Britaine, lest joyned in one, they might as the forenamed stars, appeare together, shine together, and bring joy together. I would then not spare to lay open, (as *Cneius Flavius* did reveal
to

to the world the tricks and misteries of Lawyers of that time, and therefore was said to put out their eyes, and to cut their purses) how also these Adamants hinder the naturall power, and vertue of the Load-stone : whom I call Adamants, aswell for repugnant qualities, as that they be truly Adamants, even Sons of *Adam*, practising rather in disobedience, dissention, and ruine of all, to lay hands upon that is forbidden; then to draw the Iron, nay golden chaine of linkes of love, in obedience to the King, and for common peace, and preservation of men.

But

But herein such imitate
 the devise of *Q. Fabius La-*
beo, seeking to have the ship
 of common weale divided in
 parts; as when by compact
 of league with *Antiochus* he
 ought to receive halfe part
 of *Antiochus* ships, cut them
 all in the middest, craftily,
 so to defraud *Antiochus* of
 his whole Navy : or else
 imitate they *Cyrus*, dividing
 great Rivers into many little
 Brookes, till they be not on-
 ly passable, but even dried
 up : for so these seek to stay
 the maine and mighty
 Streame of great Britaine
 by dividing it, and in divi-
 ding, to make it of sundry
 kindes, unlike it selfe, Such
 dividing

dividing into parts, is dis-
 joyning of the parts, by dis-
 joyning, dismembring, and
 by dismembring, spoiling
 making the stone *Scyros*,
 which whole and firmly
 compacted, doth swim and
 floate above the waters, to
 sinke, and be drowned, be-
 cause it is divided. But our
 two famous kingdomes with
 all their provinces, shires,
 and countries united into
 the name of great Britaine,
 are like the goodly and plea-
 sant river *Danubius*, which
 passing by many Countries
 keepeth his name, till it en-
 ter into *Miricum*: where re-
 ceiving into it sixty other ri-
 vers of divers other names,
 leeseeth not only his owne

and all their other names of parts, but is called *Ister*, one for all containing all.

Here I require both of English and Scottish, is either of them now, as a people disjoynted one from the other ? Or as Sand without Linne ? Or scattered straw without binding ? Or as *Sampsons* Foxes running divers and contrary waies, with fire brands of dissention among them ? Nay here in the glory of great Britaine is renowned, that King *James*, with our gracious King *Charles*, and his Royall issue doe gather together that, which was scattered, and unite that, which

which was divided, and restore that which was lost, and save that which was endangered even by this meanes, uniting all in one name of Britaine, as it was said of Rome, uniting so many Countries into it selfe, all parts which disagreed heretofore are now well agreeing. Hereupon Rome was said to be *anchora fluctuanti mundo* : and as he saith in *Tacitus*, *regna bellaque per Gallias semper fuere donec in vestrum jus concederetur*. So happily doth this universall conjunction of all under one head, take away all discord, and maintaine conjunction of love for everlasting continuance.

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tinuance. Only they which
will be alone, and not con-
tained under one name of
great Britaine, are not
bound up with the sheaves,
nor carried home into the
Barne, and therefore are like
gleanings after harvest, left
behinde in the field, subject
to storme, they come not
two and two into this *Arke*,
and whatsoever remaineth
alone, *Extra arcam, perit.*

Such are not unlike that
Captaine, whom *Xerxes* re-
warded with a garland, for
escaping alive, when all o-
ther souldiers were slaine,
and yet because he came
alone without the rest, he
hanged him: and as the

the *Athenians* in the warre
 with the *Aegineta*, when one
 returned, without his fel-
 lowes, ranne upon him, and
 killed him, asking where
 were the rest? And what can
 such (I pray you) as sepa-
 rate themselves from the
 happy union of all Britaines
 answer for themselves, if
 they be called to account?
 Can any be English, and not
 Scottish, can any be Scot-
 tish, and not English? Let
 that outcry against the Ro-
 mans be ingeminated against
 such, saying: *Quintilius Va-*
rus, restore us our Legions,
 where are our Souldiers,
 what is become of them?
 Where are the English,
 where

where are the Scottish, let
 all restore themselves, and
 each one the other to the
 name of Brittaines. And so
 I say to all, and every one of
 both nations, *Cedo alterum*,
 (For I feare lest this name
Cedo alterum, mentioned in
Tacitus, be in scarcely found
 among many:) but I call a-
 loud where art thou, *Cedo al-*
terum, give us thy selfe,
 bring in thy friend, yea, yet
 another, and another, bee
 not wanting to the weale
 publique; *una navis bo-*
norum omnium, all good Sub-
 jects are contained in one
 Ship of common Weale, *nu-*
merus non habet illa suus, one is
 not perfit without the other:

for Brittaines Subject ought
maintaine mutuall society
for common good. As for
others disclaiming us, and
disjoyning themselves, only
I wish they may all be of the
same confort, and society
with us, for, *victrix causa di
placuit*, though, *victra Catoni*.

And albeit many great,
and mighty Potentates on
earth make a great shew of
Copia verborum, by copious
recitall of many Provinces,
and Kingdomes; as if his
Majesty should entitle him-
selfe by all the severall
shires under his dominions,
and not by one honourable
Title of great Britaine com-
prehending all: to shew
how

how this misliked some, it is recorded when the Emperours Embassador comming to the *French* King rehearsed the Emperours stile at large, which consisted of many dominions and names of countries; the *French* King willed his Herauld to re-peare and say over the name of *France* as many times as the other had rehearsed the severall titles of his Masters dominions: intimating that one name of *France* well compacted and united of many particulars into one generall name, was better then divers particular names of many countries. And when *Quintius Flaminius*

I 3

heard

heard how his army was terrified, at the recitall of many his enemies forces, of their diversity of names, of countries, of Armour, and of multitudes, *Daba*, *Medi*, *Cadusij*, *Elemei*, *Cataphracti*, &c. Spearmen, Horsemen, Footmen, Archers, &c. Oh faith he, what a doe is here, with numbers, and diversity of numbers? all these are but onely Syrians, and make a great shew, like that great Supper, which mine Hoast at *Chalcis* dressed for me, and for my followers, with much variety, and marvell at the diversity of the dishes, and yet all was but one flesh, though of so many divers dressings.

dressings. The river *Peneus* may better serve for instance: it divideth it selfe, and floweth into divers Rivers, and every one of these Rivers in his division, hath a proper name to himself, one after this name, and another after that: but all these meeting in one, and becomming againe one great, and mighty River, doe now lose the particular names, which they held being divided, and are called by one generall name, as before, namely, *Peneus*. *Non sunt multiplicanda entia sine necessitate.*

It is not reasonable that brethren from one parent,
 I 4 should

should be divided in one
 house, though they be sever-
 ed in distinct place : but be
 as fingers to one hand, knit
 together by common joynts
 for mutuall offices : even as
 the brethren *Molionides*, are
 poetically imagined to have
 but one body : or rather the
 three *Cerions*, to have many
 bodies, but one soule, and
 one minde ; not unlike to
 that of *Pithagoras*, *Vt unum*
ex pluribus fiat, many in
 name, but one in deed. And
 as when *Piso* was commend-
 ed to posterity for frugality,
 I doubt not, but he was wise
 withall ; and as when *Lelium*
 was renowned for wisdome,
 I doubt not but he was just
 withall:

withall : and *Metellus* for
 piety, I doubt not but hee
 was temperate withall : and
Aristides for justice, I doubt
 not but he was valiant with-
 all : yet I know that the de-
 nomination is ever but of
 one , though it containe
 things two , and moe : as
 the Temple consecrated to
 two brethren *Castor* and
Pollux, was named only *Ca-*
sars Temple : and the mu-
 nificency of two Consuls,
Cesar, and *Bibulus*, was called
 only *Casars* munificency :
 and even many imaginary
 shewes, and shadowes have
 seemed compleate, in deci-
 phering one thing only : yea
 the very images of excellent
 I 5 men,

men have been patternes,
and resemblances of many
consummate vertues in
one: as *Platarchs Alexander*,
4 *Xenophons Cyrus*, *Homers Vlysses*, *Virgils Aeneas*,
and *Lucians Imagines*, in-
stead of all.

And as there is a com-
mon Idea, and infolded noti-
on of all things in the minde
of man, so the other viewing
the whole race and tract of
things in the world, doth tell
us, that as many peculiar ex-
cellent properties, may be,
and are in one man, and hee
over them, as sole Monarch
over all the diversities of
worthiest vertues; so a King
under his Imperiall power
hath

hath to him subjected many shires, states, cities, honors, provinces, and kingdoms, himself being sole soveraign and Lord over all. Therefore though magnanimity onely, was attributed to *Cyrus*, only modesty to *Agessilaus*, onely wisdom to *Themistocles*, skill to *Philip*, and boldnesse to *Brasidas*: yet *Alexander*, as *Plutarch* reporteth, was furnished, and full-fraight with all these. And *Quintus Metellus* is reported to attaine and possesse together, ten of the chiefest, & greatest things that ever he desir'd (as if he had at once ten Provinces under his command) and was known a mighty warriour
a sweet

a sweet Orator, a great commander, to prosper in his greatest affaires, to be in greatest honour, of great wisdom, a chiefe Senator, plentifull in children, rich of substance, and most renowned in the City. So copiously hath one man been stored with plentifull variety of manifold graces, all these at once dwelling in him, and he well ordering them; even as one free, and absolute Monarch may, and doth rule many mighty and divers Nations, knit in one by obedience, and love among themselves, and by law, and justice from the King, who by his lawes speaketh

speakeſh alike to all, is heard of all, and underſtood of all : *una, eademq; communi voce.*

I confeſſe the name of great Britaine hath beene long time eclipsed, or rather like thoſe voices, which *Antiphon* ſaid were kept cloſe, and frozen up in the Winter, untill the heate of Summers ſhining Sun reſolved the frozen, and faſt bound aire, that they might bee againe diſcloſed. Comfortable is the warmth of this bleſſing, in the Sun-ſhining daies of our Sovereign Lords King *James*, & King *Charles*; wherein not only cloudes are ſcattered, but the renowned name

name of great Britain breaks forth as a glad some voyce from frozened aire, & comes forth, as a Bridegroom out of his chamber, long time before lockt up like a prisoner. Doubtlesse this is our yeare of Jubile, a yeere of delivering the Captive, of making the bond free, and of joy, even in sort, and true sense to us, *Annus Platonicus*, wherein things are come about againe to be as they were, (*Iure Postliminij*) to recover our selves, and be restored to name and fame of great and glorious Britaine, long divided into two kingdoms, but now most happily, and joyfully subjected

sted, and reunited in all the government thereof unto one only Sovereigne, most wise and most religious governor of the same.

*Deus hac benigna restituit
in sedem vice.*

Doubtlesse this is the Lords doing, and it is marvellous in our eyes, this is the day that the Lord hath made for us to rejoyce, and be glad therein. For as it is said, we owe to God our selves, for creating us when wee were not; and more than our selves, for re-creating, and restoring us, when wee were lost: So ought all good Subjects thinke the dayes more happy, and joyfull,
in

in which they are now, as it
 were new borne, then those,
 in which they were first
 borne, as is well said; *Non
 minus illustres, atque iucunda
 sunt illi dies, quibus conserva-
 mur, quàm quibus nascimur.*
 Happy art thou, ô Israel, ô peo-
 ple saved by the Lord, who is
 like unto thee? Thou wert
 lost, and art found, bond, and
 art free, eclipsed, and art
 glorious, dead, and art alive,
 thy name forgotten, and be-
 hold, it resoundeth even
 among hard rocks, and in the
 hollownesse of mountaines;
 thy beauty withered, and be-
 hold thy vallies stand thick,
 replenished, and adorned,
 with fairest varieties of all
 good;

good; thy yeares forgotten,
 thy feathers plucked, and
 thy strength weakned, and
 behold thou waxest young,
 and lusty like the Eagle;
 yea thine honour, the honour
 of thine ancient name ru-
 ined like an old house, but
 behold it is now repaired,
 and called after his owne,
 and old name; even as *deli-*
acanauis, torne, and taken in
 pieces, was renewed, and
 built againe to his most an-
 cient forme, and called still
deliacanauis. *Sic rerum sum-*
ma novatur.

And albeit worldly king-
 domes and civill States seem
 subject to alteration, and doe
 carry in their outward ap-
 pearance,

pearance, faces sometime shining, and glorious as the Sun, and sometime defaced, darkned, and deformed, conquering, and conquered, triumphing, and enthralled; yet the common weale it selfe like the ship before mentioned, ruinated and repaired, is still the same; euen as the Sunne, though eclipsed, is still the same; and a river sometime shallow, sometime deepe, still the same; and a man now sick, now in health, still the same. *Respublica enim semper ut civitas, est contigua, una, perpetuâque serie compacta,* and though admit it mutation, as our state did long time,

time, ever since the first division, till this blessed day; yet Britains common weale, was but sick for a season, till health returned into the whole body, by the glory of the head. So as now the first and ancient common weale of great Britaine is againe conformed to his prime estate, sound, the same, and like it selfe; and is likely so to continue and flourish, so long as it retaineth the common band of community, and individuall knot of unity. As *Socrates* is said, as long as he is *Socrates*, to bee one & the same. Whether in childhood, or manhood, in infancy, or in age, the same *Socrates*. But *Heraclitus* denied,

because of the sodaine change
of men and things, that one
man could goe into the same
river twice: and ill debtors
borrowing money hereto-
fore, refuse payment, because
they thinke themselves not
the same men, and plead the
day is past, and cannot be a-
gaine; deluding with that
saying: *Ego non sum ego: ho-*
die & heri. But such conel-
fions or rather collusions are
simple rusticall follies; as he
saith, *rusticus expectat dum*
defluat amnis, at ille labitur &
labetur in omne volubilis a-
vum. For howsoever times
alter, yet truth ever sheweth
it selfe; as the river *Lycus*,
running along under the
earth

earth for a long space, break-
eth forth againe, and as is
said, *alsoq; renascitur orbe.*

The sleepers in *Sardos*,
when they awaked, thought
they had passed no time: but
we shall be more drowlie,
and sottish then they, if now
aroused from our long sleep,
wherein the honorable name
of great Britaine was forgot-
ten, we now not open our
eyes to acknowledge the hap-
pinesse of these our dayes:
wherein our hearts may leap
for joy, to see that two of our
most gracious Kings, as
Fathers of pe cè, and procre-
ators, protectors, and perfic-
tors of Subjects joy, sit in
Royall seat of great Britaines
most

most ancient, and most absolute Monarchy : whereby our strength, peace, wealth, and honour is the more increased, in that our Sovereigne is the more universally obeyed, and we are doubtlesse hereby more blessed, then all our fore-fathers: of whom we say, as *Demetrius* the Corinthian said, that all dead Grecians are deprived of great joy, in that they lived not to see *Alexander* in *Darius* Chaire. But comfortably spake he in the Comedy : *Gaudeo, cum video hujus generis reliquias* ; and how joyfull is it for us to acknowledge one another Brittaines, as it was for them
 brethren

brethren in the Come-
 dy which after so long
 time came to knowledge
 one of another : yea now
 for us to know one ano-
 ther to bee Britaines by
 all signes and tokens, *Non
 novo aliquo aut crepundiis,
 sed corpore omni.* And though
 he may bee pittied, which
 sitteth alone mourning,
 and crying : *Nec mihi cog-
 natus quisquam fuit isto no-
 mine :* yet may both Eng-
 lish, and Scottish rejoyce,
 because neither sister is a
 widow, but all their legi-
 timate children are now
 of one name, and one blood,
 become, and borne againe
 Britaines, as it were
 by

by a Pithagoricall Palingenēsia, even twice Brittaines, as *Hippolitus* was called *Virbius*, because he lived againe, and was twice the same man. *Esse miratur; & olim antiquater denos hunc se reminiscitur annos.* And surely (as *Pliny* saith) *Sparsas & laceras gentilitates colligere & connectere, est, ut ita dicam, renasci jubere.*

Thus we say, and thus we sing, *Redeunt Saturnia regna,* even the golden age of Brittaines Monarchy is come againe: *Alter Tiphus, & altera, quæ vebat Argos, deletus Heroas: atque iterum ad Trojam magnus mittetur Achilles.* another governour and chief Master

Master, of the common
weales Ship, and another
Arke, or Argosie, as before,
doth transport the Nobles,
and Commons both of Eng-
land, and Scotland, to fetch
the golden fleece, which
Egbert that Dragon held so
long time in his jawes.

*Quondam etiam victus redit in
præcordia virtus.* Now then,
Siquid patriæ virtutis, if there
be in us valour, of men stir-
red up, with remembrance
of the name, and honour of
the name, and honour of
our Country : *Si quid anti-
quorum hominum* : if any
drop of our Ancestors blood
live in us : *Si quid humanita-
tis* : if any touch of brotherly
K kindnesse,

kindnesse, we cannot, but
 readily imbrace each other,
 as the ancient Romanes re-
 conciled after long civill
 war, and shedding much
 blood *Iungebant Castra, &*
consalutabant Civēs : yea,
 and triumph also as they
 did, saying, *exurgere, & re-*
viviscere Romani nominis me-
moria incipit, & gloria : un-
 lesse it may be said of us, as
 of that base minded *Vitellius* :
Tanta torpedō invasit animum,
ut si eum principem fuisse ca-
teri non meminissent, ipse obli-
visceretur : or it may be
 said to us Britaines descend-
 ed from *Brutus*, as sometimes
 to another *Brutus*, in ano-
 ther sense, not here intend-
 ed:

ed: *Dormis Brute, & non es
Brutus.*

Our country men, and
neighbours of Wales, as
Chronicles report, derive
themselves from ancient
true Brittaines: and doe re-
taine the British tongue,
though somewhat mixed,
called *Cambraec*, which
could never be extinguished
by any attempts of *Romanes*,
Saxons, *Danes*, *Normans*:
and that famous City *Lon-*
don, is still by them cal-
led *Trenwith*, of *Brutus*
first named *Trenovanton*.
And the Countrey it selfe
is called *Cambria*, of
Camber, *Brutus* Sonne,
though we call it *Wales*, a

word imposed by Saxons, naming them *Walſhe*, which is ſtrange; and many mountains, rivers and cities are among them ſtill retaining Britiſh names: *extremos pudeat rediſſe* : let us be aſhamed to be laſt, or backward, ſeeing another *Arthur* King of all great Britain raigneth; leſt we ſtill ſeem over-awed, and captivated to the Conquerour *Egbert* his will, and by his beating us, to be made as baſe vaffals, forgetting our ſelves, our names, and our Country, and not daring to challenge, or acknowledge them : even as that baſe ſlave *ſoſia* was enforced to yeeld to his Maſter *Mercurio*,

rie, and say, *Pugnis me fecisti
tuum, & si sum ego, tamen non
credo mihi, nomen simul abstu-
lit cum forma.*

Neither doe I esteeme the
change of name, a matter of
indifferency, as if it were all
one, whether we were called
Britaines, or continued Eng-
lish, and Scots. But in my
judgement it is reason to al-
ter all into Britaines, be-
cause it was our most anci-
ent, and is the more honou-
rable name, except we will
weare the Badge of slavery
on our sleeve, to brag to the
world, that we are not asha-
med to be conquered, so to
shew our nakednesse, and
shame, which *Adam* sought

to cover, when he once saw it. Neither in mine opinion is it reason, that the now Nobles or Gentlemen of England, should delight in name imposed by that Saxon; seeing the whole race of Saxons is for the most part rooted out by the Danes and Normans, and none of the Saxons blood that was Noble, or almost but Gentile is left; and seeing (as Chronicle reporteth) it was counted in the daies of the Conquerour, a reproach to be called an English man, or to joyne in marriage with any of the English (which in my understanding is Saxons nation.)

Redit

Redit ad authores genus, & generosa in ortus exurgunt semina sua.

And verily names, and titles, are matters of great consideration : unlesse, like *Varro*, not caring for name, we should also say, that the God whom the Jews worshipped, was but the same *Iupiter*, and common God of other countries, though otherwise called, *Nihil interesse censens, quo nomine nuncupetur, dum eadem res intelligatur.* But in the union of the *Sabins* and *Romanes*, (as *Entropius* reporteth) this was especially agreed upon, that the *Sabins* and *Romanes* should assume one an-

others name promiscuously:
 so that by no means they
 should be distinguished by
 name. And albeit among
 us, custome hath begotten
 prescription, yet we may re-
 member, what is well said in
 the Comedy: *Nunquam ita*
quisquam, bene subducta ratio-
ne fuit, quin res, aras, usur,
aliquid apporet novi, ut qua
prima putes, post in experiendo,
repudias. As in the Romane
 story, (when it was objected
 that innovations, were dan-
 gerous to the state, and no-
 thing was to be done, where-
 of formerly there was no
 president) saith *Canuleius.*
Quid postea? nullane res nova
institui debet? & quod non-
dum

*dum est factum (multa enim
nondum sunt facta, in novo
populo) ea, ne (si utilia quidem
sint) fieri oportet?*

Whilest we of England
were put apart from Scot-
land, it was reason we should
have a name divided, and di-
stinguished from them, and
retaine that name, and con-
dition, as pleased fortune to
impose, as *Andromache* saith
to her Son, *Sume, quod casus
dedit* : but being restored
in integrum, and every part
knit together, it is a like
reason we returne to our old
name, and say, as in the Pro-
phet, *I will goe, and returne to
my former husband, for at that
time it was better for me, than*

now. (Hof. 2.) And no man
 when he hath tasted the new
 wine, but saith the old is better.
 So that as the Romane Em-
 pire first was a Monarchy,
 afterwards governed by two
 Consuls, and so a long pas-
 sing through divers kindes
 of governments, till it re-
 turned to his former state of
 Monarchy, to be as it was at
 first: even so the state of
 great Britaine, first was as a
 Monarchy all governed by
 one; since it was divided,
 but now it returneth to his
 Monarchy againe, *Moribus
 antiquis res stat Romana vi-
 risque.*

For men waxe weary, in
 time, of their present con-
 dition:

dition: and Rome *mole laboravit sua*: or rather, and more truly, God setteth bounds to all things, which they cannot passe: even the mightiest powers have their periods. And all worldly kingdomes thus changing, (after long experience) say, the first is best; and so likewise, *Vt rerum, ita verborum interit usus, quem penes est rerum & vis, & norma loquendi*. But in this case neither the thing nor the name, being changed: but we lawfully recovering that which was lost, renewing the title of great Britain, enjoying our country (as we did before) calling all Brittaines, and holding all

all things in the same safety,
and security under name of
great Britaine (as before un-
der names of England and
Scotland) say all and each to
other, *Pascite, ut ante, boves,
pueri submitte sauros.*

It is a good and gracious
deed to provide for reall
agreement in all equall con-
junction, and mutuall par-
ticipation. But in my sim-
ple opinion, it had beene
Verbo tollere, & reipsa relin-
quere, only in shew to take
away difference, but not in
deed, without uniting both
kingdomes into the name
and stile of great Britaine;
for, as he complained, *Ti-*
rannus occidit ? Tirannis
vivit ?

vivit ? So if the old enmity
 of English, and Scottish be
 removed, and yet the names
 still remaine, I feare that
 the very names would ever
 put ill men in minde of olde
 grudge, and incite new vari-
 ance : as is said of one,
 that he was *Romani nominis*
inimicus, at deadly hatred
 with the very name : where
 the name is taken for the ve-
 ry cause of hatred. As, *Eo*
nomine hostis, for that cause,
 even for name sake he is an
 enemy : even as in Rome,
 when all things were accord-
 ed, and all parties pleased,
 only a name, which was in
 dislike among them, was
 thought hinderance to their
 mutuall

mutuall concord, and content, saying, *Non placere nomen, id periculo sum esse, id officere, id obſtare libertati:* and therefore the Senate perſwaded *Lucius, Tarquinius, Collatinus*, otherwiſe in all reſpects approved, and beloved of all, even for his names ſake, to forſake his office, ſaying, *Absolve beneficium, amicus abi, exoneracivitatem vano (forſan) metu.* This I ſpeake, leſt retaining former name of Engliſh, and Scottiſh, which heretofore hath been offensive to each other, we call (as before is ſpoken) the ill diſpoſed to former oppoſition, as between fire, and water, even
to

to Kindle such a fire in Iacob,
 as will devoure in Israel, and no
 water shall be able to quench it
 in Bethel. Where it may be
 thought more fit, to set aside
 all difference of former
 names : *Vt exoneremus rem-
 pub. vano (forsan) metu* ; as it
 is said of one, *Quod nihil est
 metuit, metuit, sine cor-
 pore nomen*. And if any ac-
 count the feare of name
 nothing, (bee it also say
 I nothing) yet a man can-
 not be too carefull, or
 fearefull of that which is
 counted even nothing, see-
 ing it is said. *Qui cavet,
 vix etiam cavet, dum ca-
 vet.*

Let

Let former destructions
 be present instructions. Of-
 fensive distinction of names
 hath bred much woe. In
Italy faction of Guelphs and
 Gibelines arose for name
 sake. In England much
 blood for the white and red
 Rose. In *Iustinians* time
 fearefull division betweene
 the Veneti and Parsini about
 colours blew and greene. In
 which grievous contentions,
 arising first of small or no
 cause but only of difference
 in name and diversity of co-
 lours, deadly hatred is oft
 times kindled among former
 friends, as against sworne
 enemies. After *Phalarides*
 death, the *Agrigentini* made

a decree that none should use *glauca veste*, because the Tirants did use *glauca subligaculis* : for they hated whatsoever might remember them of former Tyranny. And the Romanes publicely ordained, that no Romane should be ever called after the name of *Manlius* ; for, because his remembrance was displeasing, they would have his name utterly perish. I wish that *nomen*, or *mentio ipsa*, the names English, and Scottish, borders, former feud, wars and bloodshed between the two nations, were not once mentioned within our lips, but as *nomen Pelopidarum*

~~rum~~ utterly put out, abolished, and never heard of, as that which is laid up in silence in the Grave: even now that not the least occasion be left, no not in sport or *inter ludicra certamina* (as we have a name of play amongst us called prison base, one part striving for England, and another for Scotland, representing unto us the variance betwixt both nations) lest it prove, as that betwixt them two brethren, *Demetrius*, and *Perseus*, King *Phillips* sons; who *in ludicio certamine*, opposite one to the other, with their companies divided on both sides, fell in earnest unto a maine

maine deadly warre one against the other. I say, as neare as may be, these opposite tearmes of Scottish and English should cease; except they remaine, as on-ly they ought remaine, Epithites pertaining to one name of great Britaine, and to one people Britaines, as all the Iewes of all the severall Tribes, were called *Iacob Gods people, and Israel his inheritance.*

And herein (seeing as *Vegetius* saith) *principis est pro salute Reipub. & nova excogitare & antiqua restituer*) both nations ought joyfully applaud the late proclamation, & in all humbleness of duty, submit

submit themselves to the Kings Majesties good pleasure, seeking thereby the common good of Weale publique, and not his owne glory (as they doe, who call their lands after their owne name, to get a name upon earth: and as *Valens* the Emperour desired, (according to his ambitious, and vaine-glorious humour,) to call this whole Continent *Valentia*, after his owne name: for which thing also *Henoch* the Son of *Cain*, building a City, was first noted,) but as a King most gracious, not *natus sibi sed patriæ* (as *Hadrian* the Emperour professed before all: *Ita se rem-publicam*

*publicam gesturum, ut scires
populi rem esse non propriam)*
thinketh only on the ancient
name, *Non tam mutans, quam
aptans*, so to roote out re-
membrance of former ha-
tred, and to unite both into
one. *Pastor populi non sum
ipsius, sed Subditorum querit
commodum: & officio suo
semper fungitur, utilitati con-
sulens, & societati.*

Change of names hath
ever been thought meet in
policy, even where men for-
merly Strangers, and of di-
vers kingdomes were to bee
trained up together, and
framed in fashion one to the
other: as were given to
Daniel, Hananiah, Misbaell,
and

and *Azariah*, (*Dan. i.*) new, and other names. And *Daniel* was called *Balsar*, and *Hananiah*, *Shadrach*, and *Mishael* *Mefach*, and *Azariah* *Abednego* of purpose, by changing their names, to make these forget themselves, their country, and if it were possible, the God of their fathers. And so the *Turkes* have, from time to time, in their policy changed the old names of those places, they now possess, which before professed *Christianity*, and when upon any *Conquest*, they take into their government *Christians*, they impose on them new names, to live like them,

and

ew, and as one people among
 Da- them; and shall we thinke
 and it a wrong or inconveni-
 Mi- ence, that, if a Grecian
 A- Prince or other Christian
 an- King recover against the
 ke Turke, they afterward abo-
 their lish a name imposed on
 bof- them, and call any Pro-
 fa- vince, People or City af-
 kes ter their olde and ancienne
 , in name ? *Et si hoc in arido,*
 the *quid in viridi?* If this be done
 ces, (*ex facto*) by the children of
 be- this world, unto an evill end:
 ny, may not his Majesty in his
 on- princely wisdom (*Fas est*
 their *ab hoste doceri*) (*ex jure*) for the
 ns ; undoubted good of the chil-
 new dren of light call to remem-
 m, brance, and put in execution
 and the

the wise Councell of *Mas-*
nas to *Augustus* : to take
 away all differences whatso-
 ever, even of the meanest
 things which might bee
 thought on, whether of name
 or apparrell, or any thing
 else, to the intent all things
 might be thoroughly compo-
 sed in one uniforme fashion,
 and conformity among all
 his Subjects, to their un-
 doubted good?

It hath been often obser-
 ved, that *Parva scintilla negle-*
cta magnum saepe excitavit in-
cendium. And fores sleight-
 ly cured, break forth into
 greater danger. And, if I
 might boldly write my
 minde without mislike, I
 would

would undertake sufficient-
 ly to prove, that if the name
 had not been changed into
 great Britaine, it might be
 feared we should not long
 (as we ought ever) continue
 one; and that (love being
 not without dissimulation)
 we would among our selves,
 as is upbraided to the incon-
 stancy of another Nation
 (now not to be here named)
Ridendo fidem frangere, and so
 love, as that we would hate
 againe. For as a chiefe inha-
 bitant, and commander in
privernum, being asked in
 the Senate at Rome, what
 if I peace they should expect,
 my answered, *Si bonam dederitis,*
fidem, & perpetuam: si malam,
 L hand

haud diuturnam. So here
 may it be said, if union in
 name, bring also in deed, a
 good composition, and faith-
 full conjunction *bona fide*, it
 will doubtlesse by Gods
 goodnesse, last ever : but
 otherwise I feare (which
 God forbid) may againe rent
 in sunder, and make the *new*
breach worse than the former.
 And therefore wise was that
 saying ; *Ejusdem juris esse de-*
bent qui sub eodem rege victu-
risunt ; and that practise of
Romulus renowned , who by
 union of divers Nations,
Eodem nomine & eodem jure
Latinos vocavit. And hereof
 grew the *Italicum bellum*, be-
 cause the Latines united in
 other

other respects, were not
 joyned *codem jure* with the
 Romanes. To speak plaine,
 we all confesse our union in
 our obedience to the King, as
 to the head : but yet with-
 out continuance of that uni-
 on also in the name of great
 Britaine, and of other things
 thereto requisite (to be far-
 ther by the Honourable
 Commissioners considered)
 I feare wee shall prove ,
 as imperfect, if not de-
 formed a body, as *Apelles*
 (before noted) painted
Venus, only perfect in the
 head, and left all the parts
 of the body unperfect.
 Neither can I, for my
 part, imagine that part of

the body well united to his head, which doth not concur with all the body in all his parts perfect with the head.
Vt nec pes nec caput uni reddatur forma.

Herein let natures workmanship in our naturall bodies leade us to the imitation of her wisdome, in the government of bodies civill: and as she hath in naturall mixtion reduced the foure contrary Elements into a temperate and agreeing conformity, by taking away suspicion of emulation, making them lose their proper names, and joyntly called *mistonis forma*: so should we by temperate discretion
 be

be willingly united with our neighbour friends into one corporation : especially seeing the reality of every thing we enjoy is to continue in all respects the same , and only a formality of appellation a little changed. *Naturam ducem dum sequimur non aberrabimus*, said he : and the God of nature hath spoken it, so that we must beleeeve, *That a kingdome divided cannot stand*, howsoever it may glory in the multitude of his parts : wherein a common Weale may fitly be resembled to muscalle instruments ; which howsoever consisting of the multitude of strings , yet the harmony

is in the unity of proportion with agreeable consent of distinct sounds. Now as a little jarre in musicke, a little intention or remission of any one string discordeth all the harmony ; so in this excellent musicall concord of a well ordered kingdome, never so small difference, though it be but titular betweene the severall parts of one common-weale, sometimes breedeth hatred, oftentimes envy, but alwaies emulation. Whereupon *Philip Comines* well observed, *Finitimorum emulationem nativam esse* : that it was essentiall for neighbour regions to emulate one the other :

other : which is only remedied by taking away the frets and by incorporation making them not now our neighbours, but all one with our selves. And herein consisteth the nature of true nixtion (whereat all Common weales should tend) when every thing remaineth that was, yet nothing as it was ; when many contrary things yeeld up their contrariety and plurality unto one, consisting of all ; which participating of all their reconciled natures, imposeth only a new name, to their new manner of being, which is to be one instead of many ; and that not

by coacervation or apposition of things without farther mixtion, remaining still distinct within themselves, but by *union* of consociation, which taketh nothing away from these things that were before distinct, but their distinction. Out of which mixtion will arise excellent temperature, which we hope long to see in our Brittish Common-Weale, wherein no humour either of English or Scottish may be predominant, but *temperamentum equabile*, and that *ad pondus* too. Which as it is seldome found any where, so it is alwaies found where it is found with perennity.

And

And concerning such mixtion was that said of *Romulus* and *Trajanus*, and now may it be said of King *James*, and King *Charles*; *Diversas gentes ita commercio miscuit ut quod genitum esset usquam id apud omnes natum esse videretur.* And of such mixtion may that of *Zeno* be said, *alterius chorus major, meus autem concinnior*: Another Kings Empire may be greater, consisting of diversity of Nations, but ours more compact and united in one. And this mixtion of both our nations so mixed in one, bringeth forth but one title of GREAT BRITAIN. *Vnum, sed leonem*, as the proverb saith.

Which I the rather urge here, against *Politicians* (if any such be) of this age, who seeke to nourish faction and opposition in the State, and Common-Weale, and think nothing better, *Quam si in commune non consulant*; who ever have a *Rowland* for an *Oliver*; where fearefull experience doth often shew the fruits of that Axiom, *Contraria contrariis curatur*. Which manner of keeping Subjects one opposite, and offensive to the other, is a flinty, and fiery society, even *Societas lapideum, fornicationi similima, qua casura, nisi invicem obstarent, hoc enim ipso continetur*. And this practise,

etise, wheresoever prevaile-
 ing, is more then Machiveli-
 an, even devillish, sowing
 seed of dissention in parts,
 to destroy the whole. There-
 fore it being an infallible,
 but woefull ground of
 truth, *Nulla salus bello*;
 It is meete that all and
 every Subject of great
 Britaine, understand, and
 professe the other part of
 that Verse, *Pacem te pos-*
cimus omnes. For so I
 thinke this Axiome in a
 State, is better for preser-
 vation of Weale publique:
Similima similibus nutriun-
tur.

And if I were worthy,
 here would I advise all the
 Magi-

Magistrates of great Britaine, which either now do, or hereafter shall beare rule under their high Sovereaigne, in any parts of his dominions, to remember in all their high honours, that *Cleo*, and *Themistocles* tooke contrary courses, and were both disliked in time of their Magistracy. For *Cleo* called all his friends, and old acquaintance together, and renounced them openly, giving them to understand, that now he was so advanced, they should expect nothing from him for former friendships sake. And *Themistocles* answered one, wishing him to be alike to all, and not partiall,

biall, that he would not sit in
 feate of honour, and not doe
 more good to former friends
 than to others. But truth is,
 in a Common-wealth, nor
 disdaine of former friends
 becommeth *Cleo*, nor parti-
 all favours *Themistocles*; for
 community regardeth nei-
 ther any man, neither any
 cause for private respects,
 but is as the Sun, yeelding
 alike common comfort to
 all: which thing I wish all,
 as one man, wisely to per-
 ceive, and willingly per-
 forme. And yet may *Cyrus*
 have in remembrance, the
 very meanest of them, with
 whom sometimes he lived.
 And *Ahasuerus* looking into
 the

the Chronicles may remember those which have saved the King from any, who sought to lay violent hands upon him. And the *Macedonians* may not either grudge, or disdain that *Alexander* prefer the *Persians* before them of his owne Countrey. *Ecquis est qui vestra necessaria suffragia pro voluntariis, & serva pro liberis faciat?*

But to returne into the Kings high way for the name of Britaine: seeing his Majesty may say, *Non me Troja capit*, Scotland alone doth not containe my greatnesse: and therefore speaketh also to England: *Salve fatis mihi debita*

debita tellus : England is also the lot of mine inheritance : and both England, and Scotland will I make one Empire, and renew their names into the first title of great Britaine, as it were *Ilium in Italianum portans* : (though in removing all the gods out of the Temple, to give place to *Iupiter*, only that petty god *Terminus* refused, and would not move) yet let the *Termini*, and bounds of both our Nations, and all the people therein contained, willingly give place to the just pleasure of their sole Monarch, and even in this also, acknowledge K. *Charles* their
supream

supream head, and gover-
nour : where obedience in
each Subject, is like the re-
conciled *Genius*, *utrinque*
regni : which though before
was as angry *Iuno*, much ad-
verse to the Romanes, yet
now like *Iuno*, out of her ve-
ry image seemeth to speake
aloud, *Romani se velle ire* :
Anger is appeased, displea-
sure forgotten, and discord
come to a perpetuall end.

*Nec quenquam incuso, potuit
qua plurima virtus
Esse, fuit: toto certatum est
corpore regni :*

And now the whole com-
mon-weale, *odis saturata,*
quiescit.

Neither

Neither may contention, either of antiquity, or any other dignity (whereabout *Albanes*, and *Romanes*, so much contended, and would not yeeld one to the other) breake this common band of love among our selves, or loyalty to our Sovereigne, who imbraceth both Nations with equall and indiffer-ent love. But we ought to consider, that both English and Scottish (*quis major? aequae ambo pares*) making no question of difference for common goods sake, without difference may challenge like interest in his Majesties favour (*Et vitula in dignus & hic*) to bee divided

divided equally, and graciously among all, by Geometrical proportion as his Majesty shall be pleased to deeme meet. Which thing may move all to mutuall kindnesse, and reciprocate love one towards the other, with an orderly conformity of both to live together in all peace, and Christian charity, affectioned to love one another, with brotherly love, and ingiving honour to go one before the other; Rom. 12. as it is said of Scipio and *Le. lins*, *actuosa vita iter aequali gradu exequabantur*: not grudgingly, nor contentiously, striving for prerogative of blessing and birth-right,

right, in his Majesties favour; as if it might be said to his highnesse, *Hast thou but one blessing, my father? Gen. 27.* for his Majesties abundance, and overflowing measure of honour, poureth forth, as out of a fountain, streames to fill up every empty channell, *Nemo ex hoc numero mihi non donatus abibit;* and where every one may be contented, *Cuncta aderunt; animus, si te non deficit aquas.* Herein let us take example from the Romane Common Weale (and surely for our instruction may it be said, *Nulla unquam respublica, nec major, nec sanctior, nec bonis exemplis ditior fuit*) where

where *Dyonisius Halicarnas-*
seus giveth us a strange shew
of two Consuls *Largius* and
Claius, who both strove to
give precedence one to the
other, preferring each other
before himselfe, and recko-
ning one anothers worth be-
fore his owne : and this
done, two or three severall
times, neither presuming to
goe before the other, but still
refusing, and could by no
meanes either be perswaded
to take the preheminence
one before the other. But
is any mans eye evill,
because the Kings eye in
speciall and gracious af-
fect is good? Doubt-
lesse when a King doth
not

not all things *ad voluntatem, sed ad utilitatem omnium*; they which mislike, (and yet seeme of the same league, and society with others) doe notwithstanding like *Nabaz* the *Ammonite*, (1 Sam. II.) joyne in common covenant with others, but on condition onely, that they may thrust out the others right eyes. Hocci-
ne in commune honores vocare? quamam ista societas? quamam consortio est?

But whosoever intendeth truely the common good, let him remember, that *Solon* said, The onely way to keep subjects in unity, is to maintaine an equality for all: for

motus, as *Plato* saith, is *in in-*
equalitate ; but *status*, and
quies in equalitate : which
 thing is spoken, not to
 breed, or maintaine parity
 in condition of men, for that
 equality were true inequali-
 ty, nay iniquity, so to con-
 found the world. But these
 things are alleadged to shew,
 that our gracious Sovereign
 may herein (I speake under
 favour) be resembled to
I A N V S, who had two fa-
 ces, to looke forward, to
 looke backward : for so his
 Majesty is set in the middest,
 sole Sovereigne of all great
 Britaine, to looke on Eng-
 land, to looke back to Scot-
 land, and with princely and
 favou-

in- favourable aspect to counte-
 nd nance both, *Tros Rutulusve*
 ich *fuas, nullo discrimine habebo* :
 to where both being made one
 ity common Countrey, that
 hat saying may well besit our
 ali- common Emperour ; *Hostem*
 on- *qui feriet, mihi erit Car-*
 these *thaginensis, quisquis erit.* And
 ew, there is that equality, before
 ign mentioned, distilling from
 der his Grace and Majesty in ho-
 to nouring, and defending both
 fa- alike, (*iusta pari premitur,*
 to *velati cum pondere libra, pro-*
 his *na nec hac plus parte sedet nec*
 est, *surgit ab illa.*) where none
 reat ought strive contentiously,
 ng- lest they seeme to offer vi-
 ot- olence to the Kings Grace, or
 and to his honour, or to both :
 ow- as

as the Mid-wife charged *Pharez* in making the breach betweene him and his brother, by forcing his birth before his brothers, through strife in his mothers womb; whose name therefore, was called *Pharez*, which signifieth division.

But our brotherhood is not in strife, as that of *Cain* and *Abel*, *Esau* and *Jacob*, *Ismael* and *Isaac*: nor as that of *Geta* and *Antoninus*, sonnes to the Emperour *Severus*: after whose death, their mother *Julia* was forced to divide the Empire betwixt her sonnes, severing and setting them asunder into separate governments, with a sea-

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betwixt them, because of
 their hot contentions and
 implacable hatred. And
 God forbid, that we should
 by opposite contentions one
 against another, provoke the
 common parent of both our
 Nations, as those two bre-
 thren did their parent *India*,
 to cry out against us, as she
 did against them: O my
 sons, you have found the
 way how to be severed and
 divided by sea and land, into
 distinct regiments, and as
 you say, the water divides
 you one from the other: but
 how will you divide me your
 mother? How shall I bee
 divided between you both?
 Will you dissect mee into
 M parts

parts also ? As them two
 lovers (mentioned by *Plu-
 tarke*) striving for their
 love, *Dum uterque ad se certa-
 tim rapere conatur*, rent her
 in pieces ? Let our strife
 rather be like that of *Ephe-
 stion* and *Craterus*, who con-
 tended whether should love
 their King *Alexander* most;
 in so much that *Alexander*
 was enforced to decide the
 controversie, adjudging that
Ephestion loved the King
 best, and *Craterus* *Alexander*
 best. So it pleased the King
 in his sentence equally to
 divide his love, and so did
 they both equally strive to
 love : and after this man-
 ner did the *Iones* and *Chib*
 contend

contend in love to *Hercules* :
 and *Juda* and *Israel* for *Da-*
vid. And so I doubt not but
 our contention is of the like
 love, and duty towards our
 Sovereaigne : but as for ha-
 tred and malice amongst our
 selves, so separating us that
 we cannot be mixed toge-
 ther, *Diu talia Graius, errorem-*
que hostibus illum. Seeing (as
 he said) no greater hurt can
 be wished to our enemies
 then to be disunited among
 themselves, and if they will
 not bee at one with us,
 that they may be at odds
 betweene themselves : *Ma-*
neat queso durcique gen-
tibus si non amor nostri
at certe odium sui. Quando
 M 2 nihil

nihil jam prestare fortuna majus potest, quam hostium discordiam.

And now farther to enforce this union into both Nations, the rather, because we are both alike under one head and governour : hath not his Majesty two eyes, to respect both kingdomes ; two eares, to heare alike the cause of both ; two shoulders, to beare alike the burden, and care of both ; two hands, to distribute honours alike to both ; and two feet, to goe one before the other, yet both alike to support but one body ? The inequality only is, if we are not alike dutifull, and thankfull ;

nei-

neither doe we, as the Apostle exhorteth, (Rom. 12.)
Carry like mindes one towards another; nor make our selves
 in our owne conceits, equall
 to them of the lower sort.
 And where *Xenophon* calleth
 Magistrates, and mighty
 men, the Kings eyes, the
 Kings eares, the Kings
 shoulders, yea also his hands,
 and his feete, it is not there-
 by meant, that they should
 thinke they also had two eyes
 to envy one the other; two
 eares, to listen after advan-
 tages, or offences one against
 the other; two shoulders,
 to shove at, and shoulder
 out one the other; two feet,
 to out-runne, and prevent
 one

one the other; two hands, to catch, and snatch one from the other, or to carry fire in one hand, and water in the other, or to build with the one, and to pull downe with the other, or with the one to offer a gift, and with the other a stab; *Altera manu panem, altera lapidem*; but that their eyes, eares, shoulders, feete, and hands are, or should be mutuall helpers one to the other, for the common good, and publique service of the whole State. And I perswade my selfe, that all Magistrates under his Majestie, of the one, or other Nation, united now in one common name of Brittaines

Brittaines will for publique
 Administration of the com-
 mon-Weale, so see with
 their eyes, heare with their
 eares, beare up the head
 with their shoulders, and
 walke uprightly, *Having*
pure, and cleane hands, that as
 the fingers in the hand are
 distinctly divided, and yet
 do clap, and clasp themselves
 together, for more strength;
 so all of command and in au-
 thority within great Britain,
 though they have distinct of-
 fices, yet will so concur, and
 agree together, that though
 there appeare among them,
 and their distinct publique
 services, as, *in digitis, divisio*,
 it shall not be, *ab unitate pra-*
cisio.

And verily the two kingdoms, are like two hands warming and enfolding each other, continuing two, yet in one body : where if the right hand challenge more necessary use and service in the body then the left, or the left hand more than the right, and one not readily ~~would~~ ^{would} to joyne with the other, as is meete, the head may in his good pleasure make choice and use of either : as in the *Romane* Story, when *Tribunes* disagreed for chiefest honour, *Quintus Servilius, Consul*, of much lesse dignity, and authority than a King, tooke the matter into his owne hands, saying,

ing, *Patria Majestas altercationem istam dirimet.*

Here Prudence among Subjects hath need intermeddle with all other virtues, and shew the power of union in her selfe ; where Justice demandeth right, fortitude tollerateth what ought be borne, temperance reformeth will, subdueth anger, moderateth passion, and represseth ambition ; and all in unity of obedience coupled together, bring forth plentiful fruit, for society, honour, and joy. Which thing well pleased *Marcus Furius Camillus*, Dictator of Rome, seeing all the Senate, and Subjects of Rome,

not only accord in the common execution of each office for common good of all, but willingly, and lovingly, both highest, and meanest to embrace one the other, saying, that the Common-Weale was flourishing, and most happy : *Si tales viros in magistratu habeat tam concordibus junctas animis, parere, atque imperare juxta paratos, laudemque conferentes potius in medium, quam ex communi ad se trahentes :* whereof the Senate, Consuls, and Tribunes gave testimony, and good prooffe, when they all submitted all authority to Camillus, perswaded in themselves, *Nec quicquam de*

*majestate sua detractum, quod
majestati ejus viri concessis-
sent.*

In Brittaines union, Eng-
land may not exalt it selfe
above Scotland, nor Scot-
land strive against Eng-
land, but both as members
of one and the same body,
under one and the same
head, ought to have the
same care one for the other,
as if one member suffer, all
suffer with it, and if one be
honoured, all the members
rejoyce with it; and as in the
Church, so in the common-
Weale, *one is my Dove*, one is
my darling, shee is the only
beloved of her mother, and
dear to her, that bare her;
so

so I know there are diversities of gifts, and differences of administrations, and divers manners of operations in both; and God hath set the members of the whole body, every one of them, severall in the body, as it hath pleased him, but, *omnia ab uno ad unum*: All from one head, and to one end. Hee that is wise will consider this. *Qui vera curiosiores sunt, quam capatiores, quadam magis contentiose objectanda, quam prudenter consideranda esse arbitrantur.*

And now seeing I have waded so far in the union of Brittaines; English may not mislike, that Scottish beare Office.

Office among, and with them, as if they were of a farre Countrey, hunting after others Treasures, serving the King of Babylon, and not as the same Subjects to *Hezeckias*; for they are of, and for England, as we; and we of, and for Scotland, as they, and both for both, being made one. Nay rather we ought desire their society, and rejoyce in this community, setting before our eyes for example, that saying of *Austin* of the communion of Saints, made fellow heires with Christ through the mercy of our good God: *Deus, cum haberet unicum, noluit esse unum, sed habere fratres.*

And

And, (if in humane matters, humane examples more move) remembering that *Scipio* was as glad of his brothers preferment as of his owne ; and that *Caster* would not be a god without his brother *Pollux* , but would be only *Semideus*, that his brother might partake with him ; as is well said: *Habent oculi in corpore magnum honorem, sed minorem haberent si soli essent.*

In the time of *Claudius*, the Emperour, when it was consulted that the *Senate* should bee supplied with more Senators, the Peeres and Nobles of *France*, long before enfranchised free denizens

nizens of Rome, sought also
 to participate in honours,
 magistracies, and dignities
 with *Romanes*; and the mat-
 ter being handled on both
 sides with great considera-
 tion, the *Romanes* alleadged
 against the *French*, that *Italy*
 wanted no sufficient men
 within it selfe, for it selfe.
 And that there was no
 reason to incorporate o-
 thers with them, who
 had beene at so deadly ha-
 tred, and bloody warres
 against them. What? no
 private men, not the
 common People, not Stran-
 gers, but enemies taken
 into the Senate? Was it not
 counted for a wonder that
 the

the *Athenians* did take onely *Anacharsis* into their City? Would the *Lacedemonians* admit the *Tyrheni* to participate in their honors, though they had done them service? And had their mothers also *Arbenian* women? But the good Emperour replying, said to the Senators, that he would assume into the Senate, of all his Subjects, such as he found most worthy, of what Countrey soever, alledging that his owne Ancestors were descended from the *Sabins*, and made of Nobility and Senate of Rome, and that the *Iulij* were taken from *Alba*, *Coruncani* from *Camerium*,
the

the *Porcij* from *Tusculum*,
Etruria, and *Lucania*, and
 from all parts of *Italy* | cho-
 sen into the Senate. And
 that by this meanes *Italy* was
 extended, and greatly en-
 larged, so as not onely the
 people, but all their possessi-
 ons, had their dependance
 upon the state of Rome, and
 grew into one Nation and
 people of Rome. And that
 a settled state chiefly flour-
 ished, when the people
 inhabiting even beyond
 the River *Padus* were recei-
 ved into the community
 of *Romane* Citizens. And
 lastly, that nothing was more
 hurtfull to the *Lacedemoni-
 ans* and *Athenians*, then
 re-

refusall to encrease the common-weale by accesse of new and other people. What? Shall not they be admitted, because they and *Remanes* have had deadly feud one against another? So the *Aequi*, so the *Volschi*. And yet are now all one and the same people of Rome. This forcible speech pierced their hearts, and prevailed so, as that all submitted their judgement to the Emperours wisdom. Which thing I thought good here to remember, not forgetting also what *Anna* said to *Dido*.

Quam tu urbem soror hanc cernes? qua surgere regna,

Con-

*Connubio tali, Troum Comitanti-
tibus armis?*

*Punica se quantis attolleret gloria
rebus?*

Which if we consider, as
we should, wee cannot then
but ingenuously acknow-
ledge, that good and praise-
worthy was the speech of
Padaretus, who understanding
he was not chosen into the
number of the *Trecenti*, who
chiefly bare rule, said, he did
glory there were so many
his betters in the Com-
mon-weale. And no lesse
commendable was his say-
ing, who wished, hee could
raise frō the dead many more,
such

such excellent Citizens; as *Quintus Fabius* well adverti-
 sed *Titus Octacilius*, *Nec tu*
id indignari possis aliquem in
civitate Romana, meliorem ha-
beri quam te. Doubtlesse the
 Common-Weale is more
 happy, and doth there more
 flourish, where is more
 choice of worthy honoura-
 ble men, to be employed in
 publique affaires, as need
 and occasion require. And
 as arrows in the hand of the
 strong man, so are the suc-
 cession, and children of such;
 blessed is our gracious King
Charles, that hath many
 Kingdomes, like many qui-
 vers full of them: but as for
 the arrowes, which of them
 shall

shall be taken forth, and sent, or shot abroad, that is in the power of the Archer: Neither may one say, why hast thou taken me? nor the other, why am I left with the rest? *An non in caelo ipso sua luce sol Lunam superat, non vituperat? Et stella à stella differt in gloria non discedit in superbia?*

And albeit there bee a kinde of jealousie, and naturall strangenesse among men, untill they better grow in knowledge one of the other, and doe care, (as our English Proverbe saith) a Bushel of Salt together: yet have we long since shaken off that infamy, which *Horace* laid unjustly

unjustly upon us, that Britains were uncurteous, and unhospitall to strangers: and have learned to grant Incorporation, and immunities even to strangers in deed, and to enfranchise strange Nations for trade with us, making them partakers of our Rights: much more than should we be lesse nice of all immunity, and naturall community with us towards those, who now are one with us; that though in the Comedy, cause of strangeness among men be alleaged, *Quia nec ille te novit, nec tu illum*: yet we should be ashamed, *quasi Canes, latratu accipere, quem non agnoscimus.*

Yea

Yea rather should we re-
 joyce to heare by this union,
 how that *Lacedemonii Medi-*
zant, and *Medi Lacedemoni-*
zant, both Scot and Eng-
 lish, so familiarly converse
 together, and are growne in-
 to one anothers natures and
 manners, that like *Servilii*
fratres, they are all one.
 And should we wish by
 reason of the neighbour-
 hood, and neernesse of both
 Nations, as also for likenesse
 of language we should bee
 alone: even as the Histo-
 rian discourseth of the *Phry-*
ges and *Trojani*, and likewise
 other nations, how they were
 taken for the same, & called
 by one anothers names
 promiscu-

promiscuously, because they were so neere one to the other ; and the same also were counted but one Nation, and of one kinde, by reason they were of the same language : a most sure argument (saith he) that they be but one people, who agree in one language ; as it is most absurd, the inhabitants of the same places should differ in language, if they be of the same kinde. Why then (as he saith) *Tube hanc maceriam dirui, quantum potest, huc transfer, unam fac domum.* And according to that resolution,

— *fœderis aquas*

*Iungamus leges, sociosque
in regna vocemus.*

Especially seeing they
 may challenge with us, *Ci-
 ues esse licet non eadem opus
 habere, eadem tamen prout
 incolere: quare domibim pa-
 riam, et societate in quod fini-
 timus, eternisq; idari salet mi-
 bil pora ferimus, sed id, quod
 populi est, petimus: Ut quibus
 velit populus Romanus, bonos es
 mandet. Was not Numa Pom-
 pilius, though no Roman, but
 fetcht from Sabins, and made
 king of Rome? Was not also
 Ancus Turginius, not so
 much as of Roman blood,
 made king there? And was
 not Servius Tullius, though
 borne basely, and of a bond-
 woman also, made king there?
*Es idem nullum fastidium ge-
 nus,**

nus, in quo eniteret virtus
Romanum crevit imperium
 but no such exception of
 Scottish blood, his Majesty
 being rightly, and anciently
 descended of royall English
 blood, and his nobles hence
 forth in their posterity, be-
 ing with us, and wee with
 them, all of Brittish blood
an esse ulla major, aut in signi
or contumelia potest, quam par
tem civitatis, velut contamina
tam, indignam connubio habe
ri? Quid est aliud, quam exili
um intra eadem mœnia, quam
relegationem pati? ne propi
quitatibus, ne affinitatibus im
miscemur, ne societur, sangui

What can we say more
 but render all possible praise

and thanks to our good, and
 gracious God, who by his
 servants our two gracious
 Soveraignes, hath reduced,
 and restored the whole
 Island of great Britaine,
 answerable to his first begin-
 ning, and ancient former be-
 ing; like to one City, even
 one Ierusalem, which is a Ci-
 ty, at unity within it selfe. *Hoc*
verè Regium, duos populos u-
num efficere. As the king of
 kings hath in mercy done to
 Jew and Gentile, to Grecian,
 and Barbarian, *fecit utraque*
unum: he brake downe the
 partition Wall, and hath
 gathered the people, & king-
 domes together to serve him,
dissociata locis concordè pace li-
 N 2 gavit.

gavit. And why should not
 many, and more then two
 kingdoms, as well civilly
 abide in unity of Subjection
 as many Christian nation
 continue in unity of faith.
 But that the one hath the spi-
 rit of God, which is author
 of peace, and lover of con-
 cord, directing them: and
 the other the spirit of Satan
 author of contention, and
 cause of confusion, perva-
 ting them. Which thing
 king David well perceived
 praying God for his Son
Solomon, that he might enjoy
 the full possession of the
 whole dominion from sea to
 sea, promised to *Israel* under
Moses, but not fully obtained
 till

will then, because of the peo-
 ples sins. And albeit for our
 manifold, and great sins, this
 whole Island, was overlong
 divided into two, and forced
 by former division, to many
 battels, and much shedding
 of blood; yet we praise God,
 that in these our dayes, the
 full possession thereof is re-
 stored, and given to our
 peaceable *Solomon*; so as not
 only all his own subjects, e-
 ven from Sea, to Sea, of both
 the kingdomes, are in him
 united into one; but even the
 potent, and powerfull neigh-
 bour kings seeke peace, and
 make league with *Israel*, even
 the kings of *Tharxis*, and of the
Ister, bring presents, the kings

of Sheba, and Seba brings
guifts, as in the daies of So-
lomon.

This change (even the hap-
piest change that ever was)
from a people so divided
from one, by Gods eternall
decree, and speciall mercy, to
be made one, biddeth us open
our eyes, and calleth us a-
lowd, come, and see; *speque,*
fide que inquit, majora videbis.
For our Island, formerly for
sin divided (as the *Echinades*
Insula, were fained by Poets,
once far seperate, and distra-
cted, for contempt of their
Gods) is now become like
that Island *Delos*, which
though it floated, and was
tossed sometimes upon the
waters,

waters, *à gente in gentem*, as
 one wave forceth another;
 was neverthelesse reported
 to be afterwards, truly firme,
 and stable. Doubtlesse that
 God which hath written in
 the waters, and the Sea, legi-
 ble for ever eye to see, and
 read *Mare Britannicum*: and
 who hath continually carried
 in directing the pens, and
 pensils of all Cosmogra-
 phers, Mapmakers, or what-
 soever Historiographers
 (whom *Alphonsus Sicilia* cal-
 leth *optimos Consiliarios mor-
 tuos*) not to alter the first,
 and old name, but to call it in
 all their writings and des-
 criptions, *Mare Britannicum*;
 hath graciously, and mira-
 culously

culously effected for the land
 also, that out of the dead
 ashes of old great Britaine;
 should be raised even the self
 same Britaine, as the *Phoenix*
 living, and dying, *est eadem,*
sed non eadem, quia ipsa, nec
ipsa est. O admirable Meta-
 morphosis, & happy change! *England*, and *Scotland* have
 left, though not lost, their
 names, both being preserved
 in the Bosome of great Bri-
 taine: *Non duo sunt, nec forma*
duplex; but, neutrumque & u-
trunque videtur: and of both
 us English and Scottish be-
 ing now Britaines may it be
 said, as of them two brethren,
alteruter & uterque; alteru-
ter est uterque, uterque autem
neuter.

menſen. Which I againe call
that faire *Phoenix*, dying, and
living, *eadem*, & *non eadem*,
quia ipſa nec ipſa eſt.

In which excellent, and
wonderfull work, the rather,
and better to bring to paſſe
the good purpoſe of uniting
the two kingdomes and peo-
ple into one, it hath ſeemed
beſt to the godly wiſedome
of divine providence, firſt,
and long ſince to knit all our
hearts in one holy religion,
and in the ſame ſervice, and
godly worſhip, to make us
all like Citizens with the
Saints, and of the houſhold
of God, renewed in Chriſt,
and reconciled into one bo-
dy, acknowledging but one
N 5 God,

God, and professing but one faith, and religion, the hope of our vocation. Whereby we learne, and cannot but confesse, (if, as *Ciprian* saith, *consiliorum gubernaculum, lex sit divina*) that that Common Weale best pleaseth God, which commeth nearest to the Church of God, that wisest Polititiás, are best Christians, that best governments have correspondence with Gods lawes; and that those kingdomes are best ruled, and the more blessed, which are of one heart and one obedience, even as all are one in Christ, who is the head, and all under his government, are by one spirit, but

but one body.

Wherefore the good Emperors *Theodosius*, and *Valentinianus* writing to *Ciprian* Bishop of *Alexandria*, were bold to commend their government, according to the platforme, before described, saying: *A pietate quæ in deum est, Reipublica nostra constitutio pendet, & multa utrinque est cognatio, & societas, &c.* Which most excellent patterne, and forme of government, is after the example of *Christ*, uniting all into one: and this the *Psalmist* resembleth to that precious ointment, poured on the head of *Aaron*, and running downe his beard, even to the skirts of his cloathing:

cloathing : for so doth sweet and precious union rest chiefly in the head, which is but one, and from thence run all along, and alike to all the parts of the people, which are but one.

But shame on Schisme, whither it be civill, or ecclesiasticall ; for it renteth the seamless Coat of Christ, both in the Church and in the Civill state, even in the doctrine, and ceremonies of the one against the truth of God ; and in christian charity, and common civility of the other against the peace of men. Wherefore whosoever opposeth himselfe against the one, or other, is more

more unreasonable, and may
 be thought more cruell, than
 the souldiers which would
 not divide Christs seame-
 lesse Coat, but cast lots,
 whose it should be; saying,
Sortiamur, cuius sit. For
 it cannot bee denied, but
 that they which divide
 Great Britaine, to have it
 divided within and against
 its selfe, divide that, for
 which they cannot say, *sorti-*
amur; seeing *cuius* is known,
 and *sit* cannot be denied:
 but *sortiamur*, and *cuius*, and
sit, should wholly, and only
 be left to his Majestie, and
 to his royall succession for
 ever.

Only

Only let our contention
 be, as was that of *Israel* and
Judah, who should be for-
 wardest not only in bring-
 ing our King unto the seare
 of his kingdome, but also
 now to preserve the possessi-
 on of his kingdome, *Sarum*
~~*et socium*~~ inseparably uni-
 ted to the King, and joyntly
 united and undivided within
 it selfe. *Unus rex, una lex;*
unus pater, una communis pa-
tria; unum caput, unum cor-
pus. Let not private respects
 hinder a common good: let
 every man be as one man,
 of one heart and one soule,
 united to his Majesties gra-
 cious intentions, which are
 for the everlasting good of
 every

every one. If the King had commanded thee a great thing, wouldest not thou have done it? How much more then, when he saith, be ye all of one mind to live agreeably together, in one uniforme government, for your owne undoubted good. *Cedat jus proprium regi, patriaeque remittat.*

And to conclude in nomine, & omine Concordia: to consummate this structure of union, and to consecrate it to all eternity, as the Romans did their Temple of concord. Behold, now is the time of establishing the

the unity of both Nations together; (as he said) *Si quando unquam consecrandi imperii tempus optastis, en hoc tempus adest, & viri ut vestra, & deum benignitate vobis data.* Heretofore, as C. Mar-
 rius said, he could not audire *jussu strepitu armorum*; so by reason of civill discord betwixt both Nations, the name of unity was but as a pleasant song, touching the eare, but not entering into the heart or serious consideration of either part. And so for many yeares this cogitation crept in every where. The name of Britain seemed as a brutish name, all communion betwixt us
 seemed

seemed confusion, any mu-
 tation for union, sake an ut-
 ter subversion of all the states.
 But now the matter is come
Extra Rubiconem: jacta est
alea: the matter is proceed-
 ed in, *Aut nunquam scietis, aut*
perfice. Such a matter of
 state is not slightly to be in-
 tended. And I know, that
 all the honourable Commis-
 sioners on both sides thinke
 every one of themselves not
 to be employed in this so
 great businesse, only as *pro*
Consule and in his owne per-
 son, but *pro Consulibus*, & in
commune omnium; and there-
 fore will be assembled like-
 wise *Romans*, who after long
 dissention, and part takings,
 made

made full reconcilment
 and concord perpetuall for
 all matters in *Side Concor-*
dia. And I doubt not, but
 all Subjects will in all pla-
 ces, as the *Gracians* did after
 long variance embrace that
 joyfull *aperta* agreed on, for
 good of all, not for fashion
 sake, as among heathen, but
 for conscience sake, as a-
 mong such, which truly
 know, and feare God, who
 is author of Vnity, and but
 one God: that so there bee
 henceforth, a perfect, and
 perpetuall establishment,
 according to the lawes of
Medes, and Persians, which
 may not, nor cannot be altered;
 remembering, *inimicitias*
mortales,

mortales, amicitias immortales esse debere.

Only yet I would set before all mens eyes that worthy speech of the renowned *Tullus Hostilius* King of *Romans*, in the reconcilment of *Rome*, and *Alba*, and represented unto us in uniting *England*, and *Scotland* by our two gracious Soveraignes, *Quod bonum faustum, fœlixq; sit populo Romano, ac mihi vobisque Albanis, populum omnem Albanum, Romanum traducere in animo est: Civitatem dare plebi: primores in patres legere: unam urbem: unam rem urb. facere: Et, ut ex uno quondam in duos populos diversa Albana res est,*
sic

~~scimus in unum deat.~~ And now also concerning the name, I recite only a Poetical fable, yet moralized, no fable: That when *Neptune* and *Pallas* did strive, whether of them should give name to *Athens*, it was agreed, that he, or she should name the City, who could bring the best gift for common good. Wherefore *Neptune* did strike the Shore, and it brought forth an horse, fore-showing that *Athens* should bee warlike: but *Pallas* gave the City an Olive, signifying peace, and that the City should flourish by peace: whereupon, peace being more profitable

ble than war, Neptune was
 enforced to yeeld his inte-
 rest; and ~~fall~~ gave the
 name. Oh how blessed are
 the peace-makers? How
 beautifull are their feete?
 How glorious, and joyfull
 the light of their counte-
 nance?

—pax optima rerum,

*Quae rhominibus esse da-
 tum est; pax una triumphis*

Innumeriis potio. K. James
 first Dove-like brought the
 Olive branch, shewing that
 the waters were abated, an-
 ger appeased, dangers esca-
 ped, sorrows fled, and that
 salvation and joy entered the
 Arke of Great Britaine.

And

And it is and hath long
been his most sacred Maje-
sties desire to encrease and
establish the Vnity of both
Nations, happily begun by
his father King *James* of blef-
sed memory ; wherefore let
it be the daily prayers of all
true Subjects , that God in
mercy will still continue
the same, to his Majesty and
his posterity for ever.

FINIS.

—
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